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For the Register.

THE WAY OF SALVATION.

On this subject many and strenuous controversies have been waged. Nor have they yet ceased. The doctrine is yet involved in much darkness and uncertainty. The previous question has not been duly illustrated and settled. The question is this; What is salvation? What does it consist in? In what particulars does the character and condition of a saved man differ from that of the man who is not saved? Until this be rightly understood and the parties are agreed in their apprehension of it, they both contend to disadvantage and are fitly compared to combatants who 'beat the air.' But when this question shall have been settled, the main question will be taken up on vantage ground, at least to those who embrace the right side of it.

The obvious fact is that the popular views on this whole subject are indefinite and inconsistent. We often hear from the Orthodox pulpit and in the same sermon sentiments and language like the following:

'The Lord Jesus Christ is the author of man's salvation. He will be a whole Savior and not a partial one. He performs the whole work and the man himself does no part of it. Yet there is a condition for him to fulfil. He must believe; he must repent; he must rely wholly upon Christ; he must give his heart to God; and he must live as a Christian walking in the path of new and holy obedience. This is a condition, not of merit and of worth but of necessity and fitness.'

Now it is easily discerned that these statements are vague and discrepant. They will be differently understood. A Calvinist may understand them in a calvinistic sense; an Arminian, in an arminian sense; and a Unitarian in a pelagian sense. None may object because each one has an interpretation of his own. One is well pleased with a certain part; another is similarly pleased with a different part. For the statements, manifestly, were heterogeneous and inconsistent. Some of them countenanced the views of those who hold that salvation is wholly of grace without a tincture of human desert. Others of them equally favored the opinion that it is by a man's own personal obedience that he becomes interested in the salvation of the Gospel. One hearer may go away with the impression that faith alone is the condition of acceptance with God. Another, with the impression that repentance and the fruits meet of repentance are the means by which a sinner can make his calling and election sure.

It is, clearly, impossible to determine definitely *how* men are saved until we have come to understand what salvation is. To this point, therefore, let us now direct our attention.

Christians often speak of salvation as though it was accomplished by the death of Christ. They regard his death as being the price paid for redemption. Hence the motto; 'the God who paid the debt.' And yet no Christian will deliberately affirm that the salvation of any particular man was consummated by the death of Christ. The man remaining impenitent is unpardoned. He is still in a state of condemnation. What, in the language of Orthodoxy, is called *the atonement* does, of itself, save no man. He is in his sins until he repents of them.

Again; Christians often speak as if salvation consisted in the pardon of sin. But if a sinner should be pardoned, if his punishment should be remitted, while he remains impenitent and unreformed, he would not be a subject of the Christian salvation. His sins are still upon him. They are in him. Jesus Christ is not his accepted Lord and Master. Transgressors are, sometimes, exempted from the legal penalty of their crimes. But it does not render them just and righteous men.

Furthermore; salvation is sometimes conceived and spoken of as consisting in repentance, conversion, sanctification. But a person may be penitent and truly converted and yet remain troubled, disconsolate, and darkly involved in the evil consequences of his past iniquities. Repentance is rather *the means*, and salvation, *the end*. It only *prepares* the soul for glory, honor and immortality.

Moreover, salvation is often identified with justification. In justification the man is forgiven and accepted. Forgiveness differs from pardon. The latter consists merely in the remission of the incurred penalty. But the former consists in restoration to confidence. When we forgive a man we admit him to the same place in our affection which he possessed before the offence was committed. But this is impracticable unless we regard the man as truly penitent. We can no more forgive a man unless we perceive the proper ground for it, than we can love a man without perceiving the proper ground of love. When God forgives a sinner He sees the proper ground for it in the sinner's heart. He sees him possessed of a broken and contrite spirit. And He accepts him as one who has turned away from his iniquities. Thus the sinner becomes justified before God, is accepted as a righteous man; as one whose purpose and tendency of heart is to lead a righteous life. And though this may be regarded as *the commencement* of salvation it is not, however, the whole nor the chief part of the thing.

Finally; salvation is often spoken of as though it consisted in the gift and possession of eternal life; a person is saved when he has safely arrived, and been admitted into, heaven. But though this be the great thing in the case, yet it is not the whole. In the New Testament persons are declared to be saved, while they were yet living on the earth. Their salvation begins here. In this world the saints exercise repentance toward God, and faith in the Lord Jesus Christ, and receive the forgiveness of sins and the promise of an eternal inheritance.

We, therefore, conclude that Christian salvation does not consist essentially and exclusively in the atonement made by the life, ministry and death of Jesus Christ: nor in the remission of the legal penalty of sin: nor in repentance and conversion: nor in forgiveness and justification: nor in receiving first, the promise, and finally, the bestowment, of eternal life. It does not consist in any one of these *singly*, but in all of them *conjointly*. The man who is saved partakes of the provisions and privileges of the Gospel: he renounces the practice of sin: he becomes a convert from iniquity to holiness: he is forgiven and justified of God: his name is written in the book of life: he is counted as one among the number of those who are called and chosen and faithful. To such an one there is no condemnation.

We may now come to the immediate consideration of our main question. What is the way of salvation? Is salvation wholly *of God?* or is it, in part and in a secondary sense of men? Is it exclusively *of grace?* or is it partially of justice? Is it peculiarly *of faith?* or is it, in some degree, of human effort and obedience? Is it conditional or absolute?

To these questions different and qualified answers must be returned. No one of them, perhaps, covers the whole ground. Salvation is not, all of it, one simple thing. Man is the subject of it, and God the author of it, yet not so exclusively that man has no part to do. He is required, in the New Testament, 'to work out his own salvation; to save himself; to make his calling and election sure.'

In regard to the atonement—whether by this word we understand the doctrine of expiation or the provisions made in the Gospel of Christ—it does not accomplish the work of one's salvation. It is altogether *provisionary*. It is a privilege to be improved in order to its becoming effective. Therefore, though it be wholly of God and of grace, it does not thence follow that the whole work of a man's salvation is of grace.

In regard to conversion or repentance, this part of the work must, manifestly, be performed by the sinner himself. He, and he only, can do it. God has endowed him with the power of doing it. He has also granted the opportunity, and set forth the considerations and motives. But 'it is the sinner himself who must think on his ways and turn his feet to the truth of God's testimonies.'

In regard to pardon, forgiveness and justification, there are two parts to this thing. One of them the work of God, the other, the work of man. It is the part of God to remit punishment, to forgive the transgressor and to justify him as being righteous. But God does not pardon and forgive and justify unless there be *a fitness* in the object. He must see contrition in the heart of the sinner. No man can be forgiven unless he has repented of his sins. God can accept no man as righteous who is *not* righteous. He always regards a man as *being just what he is*: No better, no worse, no otherwise. The opinion that God, by an act of grace, accounts a believer perfectly righteous is an inconsistency. It is the nullification of the great principle of moral retribution. This thing God cannot do. When he acts as a judge God dispenses no grace. He metes out strict and perfect justice. He adjudges every man to be what he is; and to receive according to his works. The immediate ground of forgiveness and justification must be *subjective*; must be in the man himself. Far be it from God that he should but no difference between the penitent and the impenitent; between the evangelically righteous and the unhumbled transgressor.

In regard to the gift of eternal life, that is wholly of God and of grace. The man who should be found perfectly righteous, having always done good without committing iniquity, could not claim such a reward. The wages would be infinite beyond the merit of the work. 'When ye have done all these things, say, we are unprofitable servants; we have done what it was our duty to do.' Can a man be profitable unto God?

Is the question now asked, Is *faith* a condition of salvation more than repentance? Our answer is, *no*. The faith which saves a man *comprises* repentance. If it did not it is a dead faith, ineffective and worthless. The apostle James has settled this question.

Finally, it is asked, Is the way of salvation *by grace?* Yes. Is it *by justice?* Yes. Is it *of God?* Yes. Is it *of man?* Yes. Is it *of works?* Yes. It is all these, but not any of them to the exclusion of the other. Is it *unconditional?* No. Is it absolute? No. If it were, faith would be unnecessary. Faith cannot alter the object of faith. If a man's salvation be certain and absolute, his condition is as safe without faith as with it: without repentance as with it: without holiness as with it.

But has not God made himself responsible for the faith, repentance and holiness of his people? We do not so understand it. God gives men the faculties, the opportunities, and the means of securing their final welfare and has left it with them to improve or to neglect the privilege. 'See I have set before you this day, life and good, death and evil. Therefore, choose life that ye may live.'

S. F.

For the Register.

MISSIONARY OBSERVATIONS ON THE MISSISSIPPI RIVER.

After preaching on two successive evenings in Carthage, I departed thence in the mail wagon for Nauvoo, otherwise called the City of Joseph, in honor of the pretended prophet. The route lay across an extensive, and for the most part, uncultivated prairie, for a distance of about eight miles; when a change occurred in the scene, as suddenly as if by enchantment. A spectacle but rarely encountered in the Union, and never elsewhere in the Western States, presented itself to the observation of the traveller. In all directions, except that which we had left behind us, the hand of man had been busy, developing the resources of the soil. The country appeared to be divided into numerous small farms, all of which were in full cultivation. The blue smoke curled in the clear atmosphere from many chimneys; the roads and fields were busy with the sights and sounds of labor; evidences of a closely settled, industrious population, were every-where teeming. Children were not wanting to heighten the charms of the scene. Their faces, though none of the cleanest, glistened with merriment; and their bright eyes asked curious questions of the traveller, as their singing shout filled the air with a careless welcome. Women were seen busily occupied in their cottages, through the unclosed door-way; or working at its side in the open air. There were no idlers visible, save of the little ones; and of these too, many were busy. The fields shone with abundance; the tall grain waved gracefully in the air, and the white buckwheat breathed grateful odors. The busy bees, admitting no special claim on the part of the husbandman, gladly availed themselves of the fruits of his labors. The grand secret of their unwearying industry was disclosed; play and labor to them were the same. Buzzing along from flower to flower, they conversed of a long and severe winter, as an additional incentive to industry; so I interpreted their ceaseless humming, as they hurried onward in the enjoyment of play, and the performance of labor.

Altogether the scene was one that could not fail to be agreeable to the traveller. It bore the appearance of industry, abundance and peace. It was calculated to awaken the 'supposition, that men would not have labored so industriously, unless in the expectation of enjoying the fruits of their labor.

Most of the houses presented evidences of hasty erection, and a number of them were but huts, constructed of clay. Worm fences such as prevail in the West, were not seen, but in their stead, a mound of earth was erected, having a ditch on the outside, from which the earth for the mound had been taken. This, in many places surmounted by running vines presented a pleasing appearance.

It would be difficult, from appearances, to designate the line which separates Nauvoo from the surrounding country. The town itself remains but the country, while the country becomes the town. For a space of six or seven miles in all directions from the town, the country is closely settled, in the manner I have described; while the town itself, though covering a large surface, is divided into lots varying in extent from the third of an acre, to an acre. Each lot contains but a single house; and the ground attached to it, provides the family with vegetables during summer, and enables them to lay in a stock of potatoes for the winter. The streets are laid out at right angles, but are without pavements, either for man or beast, even in the most populous parts of the town. Covering an area capable of containing from one to two hundred thousand inhabitants, the whole number in the town does not probably exceed five thousand. Of course, two houses are rarely seen joined together.

I was conveyed to the Nauvoo Mansion, a public house which sustained a good reputation, when under the control of Joseph Smith. He was at once Host of the Inn, Mayor of the city, General of the Nauvoo Legion, the principal storekeeper of the town, and the reputed Prophet of the Lord. But the glory of the Nauvoo Mansion has departed with the death of its former proprietor. It resembles a well-appointed hotel in no one thing, except its prices.

The residence of Emma Smith, the widow of Joseph, was in the immediate vicinity of the Mansion. It is sufficiently marked, when contrasted with the general appearance of the dwellings, to attract attention. In any other town of similar population, it would be esteemed a plain dwelling, although the large, and in some degree cultivated, garden, connected with it, lends it an appearance of dignity which it does not possess in its own right.

Facing the river, and but a short distance from the mansion, a large and handsome brick building was in progress of erection, which I learned was intended for the Nauvoo House.—This was being erected in accordance with a revelation, Joseph professed to have received from the Lord, calling upon the people to construct the Temple as a habitation of God; and the Nauvoo House, as a resting place for strangers. It was also revealed at the same time, that the Prophet and his family, should have lodgings in the Hotel, free of expense.

The temple is a large stone building, having a front of upwards of eighty feet, by a depth exceeding one hundred and twenty, and a correspondent degree of height. So far, the building appeared well-proportioned; but in the details of its construction it presents many incongruities. Thus for instance, it has three tiers of windows, of which the first and third are of the oblong-square form, commonly in use; while the middle tier are circular, and much smaller than the others. The style of the architecture is unlike any other upon earth, having its origin with Joseph Smith; and, if I remember rightly, professed by him to have been received by divine revelation. The building is surrounded by thirty two pilasters. Upon the base of each, is carved a large crescent, presenting an outline, intended to imitate the human countenance. Upon the cap of each pilaster, is a round full face, with cheeks distended to the utmost degree, above each head are two hands, each holding a trumpet, pointing in different directions. Were the trumpets in contact with the mouths of their faces, it might account for the fulness of the latter. The grotesque appearance of these figures, reminds the observer, of the engravings in which travellers exhibit the gods of pagan temples.

In the basement of the temple, was a large stone reservoir, not yet finished, capable of containing a large quantity of water; this was intended for the baptismal font. In imitation of the 'molten sea,' described in 1st. Kings vii 23 &c., this was to be supported by twelve carved oxen. Some of these, made from stone, were finished, and were creditable performances.—The hinder parts, being inward, and therefore not visible, are dispensed with; only the foreparts of the oxen being carved.

A beautiful view of the town, the surrounding country, and the windings of the river, may be enjoyed from the top of the temple. In addition to its own height, the building is erected upon elevated ground, which greatly increases the extent of the prospect. The temple is surmounted by a steeple, surrounded by a series of projections, one above the other, somewhat like spread fans. This causes the steeple to remind the beholder, of the Chinese Pagodas; as represented upon tea boxes, blue crockery-ware, &c.

The general impression to be gathered from the appearance of Nauvoo and its neighborhood, is decidedly pleasing. The promise of future wealth is evident, in the present industry of the inhabitants. It will readily be perceived, that the size of the town-lots, enables each family to raise a large proportion of its own provisions. Hence, but little positive want was known in the place; although in the commencement of the settlement, before the people had time to obtain from the earth, its fruits, great destitution and suffering undoubtedly existed. This probably drove many of the Mormons to commit depredations upon their neighbors. In so motley an assemblage as theirs, to suppose that there are not still many thieves among them, would be to regard them as morally superior to other communities. Of this, however, I shall have more to say hereafter; my object in this letter, being simply to convey an idea of the appearance of the Mormon settlement, and the impression it is likely to make upon an observant traveller in a hasty inspection.

In my next, I propose giving an account of my intercourse with the inhabitants; some account of their doctrines, and such other particulars, as appear to be of interest. D.

For the Register.

POSTURE IN PUBLIC PRAYER.

MR. EDITOR,—One of your late papers contained an article on the 'posture in public prayer,' adopted by the Synod of New Jersey; as recommended by the 'committee,' to whom the subject had been referred. The committee, after due deliberation, came to the conclusion, that of the three principal postures of prayer, mentioned in the Bible, viz., prostration, kneeling and standing; they 'recommend *standing*; as the fittest position for prayer, in the sanctuary; and the one in which our congregations can most readily harmonize.'

'Prostration, being a private individual posture; kneeling, could not be practised, as our Churches were now constructed; and 'sitting,' was 'never allowed,' in the ancient Churches.'

The position, for prayer in Church, has often been written upon; but the subject has usually been confined, to whether 'standing,' or 'sitting,' should be adopted. We have been surprised, in all that has been written, that so little has been said, in favor of *kneeling*. Although we well know, that kneeling cannot be well practised, as our Churches usually are constructed; yet, it would seem, as if it must strike every reflecting mind, as being decidedly the *fittest*, and most *reverential* posture, for a congregation to assume, while engaged in prayer; as well as the most sanctioned by Scripture.

So far as the act of *kneeling in prayer*, goes, we always have been more deeply impressed with the superior propriety, as well as *solemnity*, practised in the Episcopal and Catholic Churches, than any other.

There is something very *impressive*, in seeing a whole congregation kneeling down, and bowing the head in prayer. Then it would seem as if all, even the most careless and thoughtless, would, for a few moments, forget all else, but the object of their devotions. Then, at least, *outward observation* is excluded; and the mind will be much more likely to reflect upon the object, for which the position has been assumed. And this has been a frequent, and by some, *only* reason offered, for attending the Episcopal Church; as do most Unitarians, when deprived of the privilege of attending a Church of their own order. And this, probably, is the best explanation to be given of 'Episcopal and Unitarian affinities.' Unless, indeed, they *take*, as they usually *do*, what an enlightened Episcopal divine, of England, *allows*; (Dr. Hey) their 'doctrine to be wholly *unintelligible!*' and that they 'might worship together, and have the same body of doctrine;' each party being allowed the privilege of 'thinking freely in private;' and being careful to 'use discreet expressions in public!' This, certainly, is candid and liberal enough, for any Unitarian to endorse, and claim 'affinity' to.

We should like to see some, if not all, our Unitarian Churches so constructed, that during prayer the congregation could all conveniently *kneel;* at the same time bending their heads in humble reverence, before that great, and good Being, to whom they profess to pray.—This position is certainly more devotional, scriptural, and proper; and should the mind not always yield its homage, there will be, at least, a decent outward observance of prayer, in the house of God, instead of that careless indifference, but too often seen, when standing or sitting.

We venture to assert, were one, or more Churches to adopt this mode, it would meet the wishes of many, if not all, who feel any interest in the service of prayer.

This would also obviate the too common evil, complained of in the "report of the Committee;" "confusion, and restlessness, while the benediction is being pronounced; savoring as little of reverence, as it does of good breeding." This truly, is *not* the time, for "adjusting the dress," or "getting ready," as if in great haste, to leave the house of God; thereby, plainly shewing thankfulness, that the service in which the heart evidently has borne little, or no part, is nearly, if not quite, over.

Would it not be more becoming, and fitting the place, and occasion, to quietly *rise*, after the benediction has been pronounced; and before preparing to rush out of the sanctuary, to pause, and consider, where they are, and what there for; and reflect, that it may be the *last* time, that they, or some of their fellow worshipers, may ever meet together again.

If people really go to the house of God, for *religious worship*, it should be in a *humble* and sincere spirit; all prejudice, pride, as well as foolish and ridiculous distinctions, which inflate the weak and vain minds which indulge them, should be then dropped; there they should feel that they have assembled before the great Being, whose eye searcheth the *heart;* and who maketh no distinction, but between the just, and the unjust. There they should feel, that they have met for a common purpose; with hearts conscious of their own frailties and dependence; and there they should reverently, and earnestly seek for that divine care, pardon, and blessing, of which all must feel their need.

Such feelings, would have a tendency to soften, and *rectify* the heart; and bring forth those christian, and heavenly influences, so pleasant to behold, and so acceptable in the sight of Him, whose greatest command is love to God, and love and good will towards each other.

G.

NEW PUBLICATION.

"The History of the First Church, Charlestown, in nine lectures, with notes, by William V. Buddington, Pastor of the Church." Boston, Charles Tappan, 1845.

This is an octavo volume of 250 pages, and is embellished with a striking engraved portrait of Rev. John Wilson first pastor of the Church. We consider the work one of the best of its numerous class. It is written in a good style—with great accuracy we should judge—and is pervaded by a fair enlightened and just spirit.—With the first developement of Unitarianism, as the basis of a denomination or distinct body of Churches, and as the occasion of an exclusive and separating procedure on the part of Congregationalist, who adhered to the doctrines of Calvinism and the Trinity, Rev. Jedediah Morse, D. D. one of Mr. Buddington's predecessors was prominently connected. He took the lead in urging on the Orthodox to measures of denunciation and excommunication of Unitarians. Mr. Buddington, harmonising we presume in doctrine, with Dr. Morse, in treating that portion of the history of his Church, manifests a spirit of candor, and moderation, which we appreciate and honor. Perhaps by the present auspicious tendencies of opinion towards a wider comprehension of charity, and unity of affection among those who differ, our author may be led to modify his present opinion, and to lament that the timidity and the violence of narrow views prevailed at that time in dividing the Congregational Churches. As a specimen of the style of the work we present the following quotation.

"Thus have they passed away—the dead and they that buried their dead! How emphatically do the places that once knew them—not only the places of their abode, but the places of their sepulture—know them no more for ever. The memorials of nearly all the first settlers have been effaced by the action of time, or destroyed by the desolating war, which, a century after, laid the town in ashes, and left to the violence of soldiers the hill where the fathers were gathered together in the sleep of the grave. You will search in vain, among the sunken and inclining stones of burying-hill, for the names so familiar to your early history; not one of the names of the early religious teachers of the church, Symmes, Harvard, the elder and younger Shepard, or the aged Morton, can now be found. But they are not and never can be forgotten. Their names are now living freshly on the tablets of immortal hearts.—They are, we may not doubt, surrounded by those to whom they ministered the word and sacraments of life on earth; and think you that in their hearts the names and services of their faithful pastors can ever be forgotten?

But peace to their ashes! Whatever philosophy may say, it is the dictate of religion, as well as of natural taste and sentiment, to care for the burial places of those who sleep in Jesus. We believe not only in the immortality of the soul, but also of the resurrection of the body; does not the Redeemer himself watch over the sleeping dust of his disciples, and does the believer want any greater incentive, to hallow the last resting place of his guide or companion in faith?

And here let me say a word to the inhabitants of this town respecting the reverence that is due their 'burying-hill,'—piled (if I may be allowed the expression) with sacred dust. It is indescribably dear to many of you, because those are sleeping there whom you once loved, and still love; and those also are there, whom it was a blessing to know, and whom it is a blessing to succeed. Cherish the place then, and guard it with a rampart of filial hearts! It is a pleasing indication of modern taste and refinement, that some of the most beautiful spots in nature, like Mount Auburn, have been consecrated to the burial of the dead. Surely it is a becoming act of piety to protect from injury, and render attractive, the spots which the venerable dead have themselves consecrated by making them their last resting places. The fathers of the town acted upon this principle, and offered the best they had, when they devoted the 'burying-hill' to their dead; it was the most beautiful and appropriate site on the peninsula, commanding a varied and extensive prospect, eminently calculated to soothe and elevate the mind when seen in the soft twilight of a Sabbath evening, at which time the Puritans and their children were wont to pay a solemn yet cheerful visit to the graves of their departed kindred. That ground is still capable of being beautified and rendered attractive, and thus made to serve a valuable moral purpose, by impressing upon the hearts of the present generation a salutary reverence for the Pilgrim Fathers.'

THE PREACHER TO ONE HEARER.

What! only a single hearer? That was all. It must have been a very lonely and cheerless business. So some preachers think, and they feel as if they could hardly preach unless they have hundreds hanging upon their lips. Give them a stormy Sabbath, with only here and there a head, where there had been a great sea of them, and they are cast down terribly.—They hardly feel as if they could preach, and almost wish the few had staid at home, so that they should not have had the trial of preaching to so few.

Now, brother, that will not do. That stormy Sabbath was a sifter. The chaff were not there, I can tell you; you do not catch them exposing their precious persons after that fashion. The chaff are all at home; you have got the wheat—perhaps not all of it—but what you have got is wheat. So do not be discouraged.

And especially, because of the case of a preacher with one hearer, which I offer for your consideration. And you need not think it was some poor stick of a preacher, who had not talents or character enough to get more together There are some preachers that have one too many when they have but one. Some preach such doctrines, or preach good doctrines so unskilfully, that they can scrape but a handful together at the best. But the case was very different which I have in hand.

The PREACHER—there never was a preacher like him, for 'he spake as never man spake,' and none but 'gracious words proceeded out of his mouth.' He was the PRINCE of all preachers. He had preached to great crowds and immense congregations. But that did not unfit him for preaching when his whole congregation was but one solitary soul. It was not in him to say, 'I must have more, or I cannot preach.'—One, even one, was an object with him. And when I see him preaching to that single one, that woman of Samaria, I think that some of his servants that are troubled because they have not great congregations, had better be 'as their Lord.'

And if they would consider *who* that one hearer was, they might see something further in the Prince of preachers to think well of. If that one hearer had been one of earth's mightiest monarchs, or one whose learning and eloquence could enlighten half a continent, then—But that one hearer was a poor obscure woman, and very far from being of fair reputation too. And yet she, even she, got a whole sermon, and a long one too, from one mightier than the great apostle to the Gentiles. If any man think lightly of preaching to a small congregation, I would thank him to walk out there and see what his Master is doing by Jacob's well. He has not much of a congregation, for he has but *one*. Did you ever see one smaller! And it was not much of a congregation as to character either. But the preacher was not discouraged by that. He loved preaching so well, that if he could get but one hearer, he would preach. And if he could not get the wise and the mighty, he would take the unwise and the weak, yea, the vile, 'if by any means he might save some.'

It is such a mercy, brother, that you are permitted to preach at all—and it is so glorious a gospel that you have to preach, and God has connected such promises with the faithful preaching of the gospel, and the result is so sublime and glorious if but a single soul is saved, that you had better take back all your murmuring thoughts about not having a large congregation, and bless God with your whole heart, if you can have the privilege of preaching the gospel to even one member of the human family!

Boston Recorder.

WRECK OF THE BELL ZANE.

The following letter is from Rev. Dr. Maclay, a venerable Baptist clergyman, to his son, Hon. Wm. B. Maclay, a member of Congress from New York city.

NEW ORLEANS, Dec. 29, 1845.

MY DEAR SON:—Knowing how deeply anxious you must feel to hear from me, in consequence of my having taken passage in the steamer Bell Zane for New Orleans, which vessel snagged on the Mississippi river, and where sixty-five persons out of one hundred and twenty-five souls on board lost their lives, I hasten to communicate to you the particulars of that melancholy disaster.

The Bell Zane left Zanesville, (Ohio,) for New Orleans on the —, and on the 19th inst., at one o'clock in the morning ran on a snag about five miles below the mouth of White river, and fifteen above the mouth of the Arkansas river. Nearly all the passengers were asleep at the time she struck the snag, which went completely through her bottom; after careening first on one side, and then on the other—the boilers rolled off, which righted her for a moment, and the vessel then went completely over on her side, and filled with water. I was asleep at the time she struck, but was aroused by the shock, and the tremendous noise produced by the rolling of empty barrels from the hurricane deck into the river. I instantly sprang from my berth, when at that moment the vessel gave a heavy lurch, and the water rushing in, filled the state-room up to my breast. With great difficulty I struggled across the cabin floor, and aided by the handle of the door between the ladies' cabin and ours, I reached the state-room on the opposite side of the boat; and as both doors were providentially open, I passed through them to the outside, where many of the passengers had collected. The boat was then on her beam ends. The night was intensely cold, and those who had escaped immediate death were clustered together on the wreck, destitute of clothing, bare-headed and bare-footed. The scene was truly an awful one, which it is impossible adequately to describe. The hurricane deck, which had separated from the cabin, floated ashore—upon this the captain and four others had sought refuge, and three out of the number were frozen to death. The hull of the boat also became detached from the cabin, and turned bottom up. Fifteen persons, however, succeeded in climbing upon it, and were finally rescued. Others of the passengers clung to the side of the cabin and were taken off by a small boat.—Another portion of them, including myself, floated on a part of the wreck about ten miles down the river, to Napoleon, at the mouth of the Arkansas.

In order to protect ourselves from the severity of the weather, we obtained from the berths which formed a part of the wreck, a few quilts and mattresses, and whatever else we could find for that purpose. I gave a mattress, which I had procured for myself, to Mr. Chapman, who had the child of Captain Tims in his arms, and placed it over him and the child. I obtained another, but a planter from Kentucky, whose name was Burns, and who was suffering excessively from the cold, needing it more than I did, and he being in danger of freezing to death, I gave it to him. We remained full four hours on the wreck, and as you may readily imagine, suffered terribly from our exposed situation. Providentially, some of the crew succeeded in finding a small boat with which they came to our relief. The ladies and small children, Mr. Burns, (who died from exposure almost immediately after he reached the shore,) and myself, were among the first who were landed. Col. Rives a relative of Mr. Rives of Washington, was on board of the steamer, and was the first person that reached the shore. He possesses great energy of character, and was exceedingly kind and attentive to the passengers, as well as to myself; he travelled along the shore through the woods a number of miles, and obtained a boat and came to the wreck to render us additional aid. After we had landed, we walked to the house of Mr. Cook, an overseer of Mr. Hibbard of Napoleon, by whom we were received and treated with the utmost kindness and every attention paid to us which our pressing necessities required. Judge Sutton and other humane citizens, came from Napoleon to the place where we were and tendered us every assistance in their power; they have our lasting gratitude for the kindness they evinced towards us in our distressed and trying condition. The Captain states that there were 125 passengers on board the boat—that 65 were lost, and that 4 were frozen to death.* I attribute my powers of endurance (sufficiently put to the test on that terrible night) to my constitution and temperate habits.

During the four hours I was on the wreck, I spent most of the time in mental prayer. I felt perfectly resigned to the will of God, and my mind was composed. I would with gratitude raise another Ebenezer, and say, 'Hitherto hath the Lord helped me,' what shall I render unto God for all his mercies towards me? I am at the house of Cornelius Paulding, Esq., who has always exhibited great kindness towards me, and in the present instance, his Christian sympathy and friendship have exceeded, if possible, his kindness on former occasions.

Your affectionate father,
ARCHIBALD MACLAY.

W. B. MACLAY.

* I lost my gold watch, (which I bought thirty years since,) my trunk, valise and carpet bag. My trunk I afterwards recovered with some of my clothing, but all the rest of my effects are irrecoverably lost. I sat on the wreck for four hours; barefooted, without hat, or vest or coat, during one of the most bitterly cold nights of the season.

ELIZABETH FRYE.

Recent accounts from England inform us that this distinguished female philanthropist has finished her course on earth, and gone to the rewards which await the good in another world. She was the most remarkable woman, in many respects, the age has produced. No one has made a greater impression on the public mind. She has acted the part of a great pioneer, in showing to mankind what woman can do, what she is destined to do. She may be said to have moved all England, and to move England is, at the present day, little less than to move the world. The prisoner every where, in every cell and dungeon, throughout christendom, feels his condition ameliorated by the labors of this heroic and devoted woman.

The slave, the oppressed, the down-trodden in all parts of the earth, have shared in her sympathies and labors.

She was the friend of every good cause, of every effort to bless mankind. She delighted, as every good Quaker does, as every Christian *should*, in the cause of peace. During the sitting of the General Peace Convention, which was held in London in 1845, she invited a large number of the delegates to her house in the neighborhood of the city. The writer had the privilege of being one of the number, and thus had an opportunity of forming some acquaintance with this remarkable personage; but her appearance, and all the circumstances by which she was surrounded, were quite unlike his previous anticipations. He had imagined Elizabeth Frye (for he was not informed in regard to her personl history) to be a maiden lady.—He had pictured her as slender and delicate in her person, with a countenance anxious and care-worn; but great was his surprise to find that she was a wife, and the parent of as many children as the famous "martyr at Smithfield, in Queen Mary's reign;" and these children, too, mostly grown to man's estate; a large, portly, well-formed, and very commanding figure, apparently in the best of health and spirits, and dwelling, not in an obscure cottage, but in a mansion surrounded by a garden and shrubbery which, though not extraordinary in the suburbs of London, would be deemed beautiful even in the beautiful environs of Boston.

Mrs. Frye belonged to the Gurney family, one of the most distinguished and wealthy among the Society of Friends. Samuel Gurney, the greatest Bill Broker (as he is called) in the world, is her brother—Joseph John Gurney, so distinguished for his philanthropy, is another. Sir Thomas Fowell Buxton married a sister of hers, and was present on the occasion of which I have spoken, as also her brother the great Banker, who resides, as well as Sir Thomas, in the immediate neighborhood of her house.—The Marquis De Rochefoucauld de Liancourt was one of the company; in all about fifty persons. A part of the time during our visit was spent in walking over the pleasant grounds attached to Mrs. Frye's residence. Her husband was present, a very fair looking man of ordinary appearance; remarkable only, for being the husband of a most remarkable woman. Mrs. Frye was very affable in her manners, and social; conversing alternately with all her guests. Our walk being over, we assembled in the saloon, and tea was served up in excellent style; after which the company retired to the Library, a room of no small dimensions, filled with a choice selection of literature. Here being all seated, Mrs. Frye read a chapter in the New Testament, upon which she made remarks, and then kneeling down, commended us all in prayer to God. The scene was very impressive, and deeply affected us. We left shortly afterwards, feeling, I believe generally, that we had been more privileged in having an interview with this good woman, than we should have been in being honored with the presence of Her Majesty. One of the last of Mrs. Frye's labors was a visit to the Continent, to aid in the more extensive distribution of the Scriptures among the people. She visited France for this purpose; and was very kindly entertained by Louis Phillippe; the Queen of France was so interested in her visit, that on leaving she presented her a most superb copy of the Bible, which we had the pleasure of seeing on her centre table. The personal appearance of Mrs. Frye was such as to give her great advantage in visiting the great and noble.

Her looks bespoke her a person of disinction; as one belonging to the true nobility of nature. Her manners were very plain, yet highly dignified, and her whole deportment such as to inspire the respect of all classes, the high and the humble—the happy and the wretched. She was an ornament to her sex; to her sect, if she could be justly said to belong to a sect; to her country, to humanity. She rests from her labors. She is not dead: "the good die not."

[Citizen. A. W.

PEACE AND FAITH.

After Mistress Jane and her friends had sat a while under the oak tree, Sir Francis said, 'At such a season as this, in the country, how mean seem those concerns which are the main attention of citizens; and, especially, how odious are jealousy and competition felt to be!'

Mistress Emma replied, 'The country is sweet, yet hath the town its advantages also, and such as may not be dispensed with in the culture of the mind. I doubt not but that trade is of God's ordinance, as well as are the seasons; and, rightly used, I suppose that it may even favor spiritual growth.'

Then said Sir Francis, 'And will you also, fair mistress, find piety in those irreligious quarrels, with which the city, the court, and the church, are so distraught?'

'Scarcely so.'

'Or will you think that any good can result from episcopal persecutions; or that peace is favored by episcopal divisions?'

At this time Mistress Bouchier, at the instance of a servant, rose to return to the house during a brief space, for the purpose of dispensing medicine to the daughter of a cottager, whose father had that morning been attacked with ague.

'Sister, sister!' Mistress Emma exclaimed, 'is the parable, the apologue, the vision, which you read to me on Thursday, is it in the green summer-house still? Then, till my sister's return, let us repair thither: and Sir Francis, if I may not convince you, I will yet put you to silence.'

The summer-house was nigh at hand; which, when they had entered and were sat down in, Mistress Emma drew open a drawer, and taking thence a manuscript, said, 'This paper of my sister's composition, she wrote after hearing the narrative, which a physician, an aged and godly man, related to her, of an affliction which once befel him in the East, and which occurred on the last of his many voyages in those parts: and previous to the commencement of which, he narrowly escaped punishment, as a heretic at London, owing to the treachery of the suffragan bishop of Negropont, who did once in private, and in the manner of a friend, very importunely urge him upon some points of faith; for owing

to its having been rumored as the physician's opinion, that war was an unlawful profession the bishop was induced to doubt the physician', religion; suspecting also that he might have contracted heretical taint by his much sojourning with Mussulmen. Listen now to this apologue, for so I call it, although, I suppose, that it is hardly such.

Mistress Emma then read the following in a low, sweet tone.

'One evening a company of travellers dismounted from their dromedaries, and began to pitch their tents beside a well in the desert.

'Suddenly a band of Bedouin Arabs made an assault on the tired travellers, who, after a short resistance were overcome, and were left lying on the sand as dead.

'When the travellers were first attacked, one of them, an Englishman, was a little space apart from his companions gathering fuel; and became apprised of danger only by the sudden tumult, amid which his friends all perished.

'At the first alarm he drew a weapon from his girdle, with which he had an opportunity to have killed the nearest Arab; but he restrained his hand, thinking within himself, "The destruction of one enemy would not be my deliverance, and an unavailing death would be a murder. My God! my God! quickly shall I be at thy bar beseeching mercy; and I would not wish to be preceded thither by a soul whom my hand had just hindered for ever of repentance, having hurried it away in all the blackness of recent crime."

'In his agony the traveller covered his face with his hands; and when he removed them, it seemed as though the angel Faith stood beside him.

'The angel raised him from the sand, and said to him, 'Sorely, very sorely, art thou tried.'

'Now there is in the desert a spot sacred from human intrusion: it is the earthly dwelling-place of the angel Peace.

'When the heavenly choir were returning home after having sung on earth the advent of the Lord Jesus, one of them, the angel Peace, entreated to remain on earth and co-operate with the Gospel. But there was no resting-place for her in any habitable region, since everywhere every foot of land worth possessing, was the object either of violence or jealousy; and she needed some quiet place whither to retire at seasons, and refresh her wearied spirit.

'So there was allotted her a small space in the desert, and her presence made it blossom like the rose

'There is no alternation there of night and day; nor does there exist there the twilight contention of the two; for it has an atmosphere like the city of God, and has no need of the sun, neither of the moon to shine in it.

'And there exists a power round it, which unperceived turns every human foot aside, and which softens every wild beast that passes through it; the lamb there might dwell with the wolf, and the leopard and the kid lie down together. Sometimes the vulture pounces down from above the clouds, but through sweet enchantment lights harmlessly on some lofty tree among the unfrightened doves

'To this Paradise was the traveller conveyed by the angel.

'The angel Faith then said, 'Good sister, without my presence nigh thee, these earthly trials are some of them, as I know, greater than thy strength. Alas! I wonder not that purest spirits are sometimes bewildered here, so hardly does heaven's light reach this world lying in darkness; so full of illusions is it, and of all spiritual assaults. Heaven is insulted as wantonly as *though it were* empty; and at times the laws of *rectitude are broken* so lightly, as in weak minds almost to *suggest* the *doubt* whether there exists any eternal power to give them energy.'

'There is no truth or happiness among men, but has to be secured through suffering. Evil, the certain means to good, is one of the mysteries of which this world of the human race is full; things which we may desire to look into, but which we will never despair concerning; and if they exceed our comprehension, let them not at least transcend our belief.'

'The last sentence the angel spoke, directing his look towards the traveller, also he continued thus, 'Blessed are those mortals who can accept suffering from Providence, as a pledge for the certainty of retribution hereafter.—Blessed are they whom renewed sorrow attaches to God the more closely. The purest spirits which have been welcomed into heaven from earth, have most of them been fresh from affliction, some from the dungeon, some from the stake where they had been enrobed in flame, and some from other scenes of trial, whence we had often seen them uplift their tearful eyes in trust.'

CHRISTIAN REGISTER.

BOSTON, JANUARY 31, 1846.

HARVARD COLLEGE.

We had hoped that after the attempt to interfere in the administration of Harvard College, by the Orthodox newspapers, had resulted in such a complete failure, the Governors of that Institution would have been permitted to manage its affairs without dictation. In the course of events the control of the College, some years ago, came into the hands of certain persons distinguished, as all have admitted, for the qualifications requisite for its government and instruction. It happened, however, to be the case that these persons were liberal Christians. Forthwith the Orthodox, Baptists, and Episcopalians, commenced a combined and violent opposition to the College, denounced it in all quarters, prevented all they could from patronising it, and gave their whole influence to other Colleges, mostly out of the State. This was a procedure which can be interpreted in no other light than as an attempt to establish the idea that not to be Orthodox is a disqualification for public trusts in this Commonwealth. It comes to this in the last analysis; and the people, with a quick insight, have taken this view of it, as the last election in the State proves. They will not interfere nor move an inch, at the summons of sectarianism. Let actual mismanagement be proved to exist in the government or conduct of the College, and the people will expect their legislative servants to attend to it. But he who thinks that the people of Massachusetts will allow themselves to be affected in a State election by an intrigue to promote any theological and sectarian schemes, is ignorant of their nature and has not considered the composition and necessary action of the political parties which divide the people.

No political party can take up a sectarian question without dissolving the ties that bind it together as a party. Men of every sect belong to it. To espouse the prejudices and the aims of any one sect is to throw away the support of those who are the antagonists of that sect. In the recent election in this State, one of the political parties thought it might make political capital by joining [illegible]ruesade against liberal Christians. The result shows that just, in proportion to the degree to which they committed themselves to this policy they lost ground. In the county where they identified themselves most decidedly with the Orthodox clamor about the College, Bristol, they suffered the greatest loss. So it always will be. No sect can expect the people of the Commonwealth to come to their aid in a merely sectarian or theological contest. The Orthodox are wise in their determination not to seek to get possession of the College, ever again, by any political alliance or electioneering intrigues, but to leave the whole matter to the course of events, the progress of opinion, and an over-ruling Providence.

In the mean time the governors of the College will probably go on, as they ever have done, seeking, for instructors, the best men that can be found without reference to their theological sentiments or connections, but taking care to put no man into a place of absolute power or controlling influence who cannot be relied upon for the soundness of his principles, as a determined and faithful opponent of all attempts to bring the College down from its present high position, as the great bulwark, in the land, of religious freedom, and of a truly LIBERAL EDUCATION. We rejoice in the assurance that the College will never be surrendered into the hands of an exclusive sect, or suffered to become an instrument for the propagation of any human creed.

We have been led to these remarks by an article in the last Christian Watchman (Baptist) claiming that the persons, who may be appointed to certain vacancies in the College Boards, be selected on the ground of their Orthodoxy. As the Watchman has thought proper to interpose its voice, we may be permitted to utter ours. We care not in this matter what a man's theological speculations may be; but, in the name of all the friends of Liberal Christianity in the country, we would express our earnest hope, and our grateful and rejoicing assurance, that no man will ever be called to participate in the government of Harvard College, who is not a tried and firm friend of liberal principles, and whose mind is not above the reach of those influences which would contract the present sphere of the College, as a seat of learning for the whole people, into a narrow and exclusive sectarian engine.

What a preposterous notion it is to perpetuate, in a place of learning, the ideas of a bygone and comparatively unenlighted age, fastening it forever to the precise creeds and opinions of its founders, instead of allowing it to take the lead in the progress of knowledge and the discovery of truth!

As it respects THOMAS HOLLIS, and his endowment, which is the only pretence upon which our Baptist brethren can concern themselves in this Old Congregational College—we do not think that it would carry the College back to identify it with his principles. He was a noble spirit; and we fear that at least a half century will elapse before the Baptists, who now claim his money, will reach the ground on which he stood. As the capital of his Professorship is at present somewhat less than $4000, we should be pleased to have it set aside as an accumulating fund until it amounts to thirty or forty thousand dollars, in hopes that by that time some Baptist may be found, of the requisite learning, who, with THOMAS HOLLIS, would be willing to acknowledge Unitarians as Christians, to worship and commune with them, and stand *ready to defend them against* every uncharitable assault and exclusive combination, under the pretence of Orthodoxy, or any other name.

NEW AND IMPORTANT ANALYSIS OF RELIGIOUS SECTS.

The Baptist Watchman of this city, seeming to be infected with the delusion, originally manifested by one of the writers of the New Englander, that Unitarians are on the point of disbanding themselves, and falling into the other sects, gives the following flattering and attractive definition of the position of its own sect in the Theological world. Before we quote it we would observe that this idea of Unitarians falling back into the ranks of Orthodoxy is but an adroit form of acknowledging that the sects calling themselves Orthodox are adopting Unitarian principles. The writer of the New Englander almost states this, while the Baptist Watchman, actually takes, in the following definition, the very ground we have always occupied.

'The Episcopalians, the Orthodox Congregationalists, and the Baptists, in New England, are the representatives of three prominent ideas in religion,—the ecclesiastical, the doctrinal, and the experimental. The foundation of the first is historical; of the second, theological; of the third, practical. The first holds up the Prayer Book, the Fathers, the Canons, and the Thirty-nine articles; the second, Augustine, Calvin, the Bible, and tradition; the third, the Bible alone, liberty of conscience to all, and a church covenant for all who give evidence of a renewed heart and desire to enter into it. The first is solicitous about forms, the second is jealous for Orthodoxy, the third anxious for the conversion of souls. The grand idea of one is, the Church; of the other, the Creed; of the third, the Life. All these ideas are important in their places, and we fear that each party is too exclusively occupied with one, to give just prominence to the other two.'

If the foregoing is a true account of the ground the Baptists occupy, we are ready to join them to-morrow. If the religion they seek to promote is 'experimental' and 'practical' if they hold to the BIBLE ALONE and LIBERTY OF CONSCIENCE TO ALL—if what they aim at is the 'conversion of souls' rather than 'forms,' or 'Orthodoxy'—the Life, rather than the Creeds, or the Church—then they are on the right ground and we claim to be with them. If the word 'Baptist' is the proper appellation of those who occupy this ground, we are ready to take it, for names are of no consequence.

We had always supposed that our Baptist brethren required more than this, and exercised powers inconsistent with the principles stated above. We have always thought that they absolutely imposed, as a condition of Church membership and fellowship, a particular 'form.' We have always thought that they required a certain creed to be adopted, including the *Trinity*, the *Atonement*, and *Calvinism* generally; and that they would not allow any one to sit down with them at the Lord's Table, who had not gone through their ceremonies, observed their 'forms' avowed their 'Orthodoxy,' and subscribed their 'creed.' We have been under an impression that the Baptists have identified themselves with the Orthodox, particularly in their persecuting and uncharitable proceedings against us. But if we have been wrong in these impressions we shall be rejoiced to be corrected, and to find the Baptists of America, standing where the Fathers of their sect in England stood, on the ground so happily described in the passage we have quoted from the Watchman.

*** The Rev. A. M. Bridge has accepted an unanimous invitation to settle as Colleague over the First Congregational Society in Bernardston, of which Rev. Mr. Rogers is Pastor. The installation will take place on the 18th of February. The Rev. Chandler Robbins will preach the sermon.

DOES ORTHODOXY ASSUME THAT THE GODHEAD DIED?

In our last we noticed the fact that the New York Observer and other Orthodox presses were filled with horror at the thought, as recently put forth in bald terms by one of their own writers, that in the death of Jesus on the cross the *Godhead died*. We expressed our opinion that the idea of the death-sufferings of the divine nature of Christ was necessary to the system of Calvinism. In the Boston Recorder of last week, we find the following specimen of the manner in which this idea enters into the language and frames of thought of Orthodox theologians. It is a passage from a work by Rev. C. Simmons.

'But his special work upon earth was to make propitiation for sin. He was appointed to give his life a ransom for many—to be lifted up, like the brazen serpent of the wilderness, that whosoever believeth on him should not perish, but have eternal life: and to be set forth to be a propitiation, through faith in his blood, to declare the righteousness of God for the remission of sins, that he might be just, and the justifier of all those who believe in Jesus. To redeem men from the curse of the law, he must needs be made a curse for us; and put away sin by the sacrifice of himself. The Son of God, therefore, with all his human, ALL HIS DIVINE PERFECTIONS, must pass the AGONIES OF DEATH—of death in its most cruel form, administered by wicked hands.'

In another Orthodox paper also printed in this city on the same day, the Baptist Watchman, there is an article taking the ground that the writer's love of Christ is so great that unless Christ is God, he is guilty of idolatry. The following passage shows, how curiously this idea of the Godhead of the Savior, in the experience of death, is inwrought into the system of Orthodoxy.

'I look to the mount which burneth with fire, and amid its lightnings and thunders I hear a voice saying, 'Thou shalt worship the Lord thy God, and him *only* shalt thou serve. I turn from Sinai, and look to Calvary. I forget the tables of stone. Prostrate I fall at the foot of the cross. Here I leave my homage, my love, my all, and I cannot refuse them. There is a being above me who has won my affections, and made captive the best feelings of my heart. The inexpressible loveliness of him who hangs bleeding upon the cross, calls for the best tribute of gratitude and service which I am capable of rendering, and stinging reproofs of conscience pierce my spirit if I refuse to make the offering. And yet, O, distracting thought, I cannot render the love, and pay the adoration which I feel I justly owe, without incurring the maledictions of Heaven.'

The writer goes on to show how he is relieved of the sin of idolatry, by the doctrine that it is the Godhead, on the cross, after all, to whom his adoring love is directed.

It is certain, indeed, that never does the Savior so justly claim the highest measure of our love, as in the act of dying for us, and here is a writer who holds that unless it is the Godhead who dies, we are guilty of idolatry when standing at the foot of the cross.

Such is the dilemma to which the system of Calvinism is reduced. If it affirms that the GODHEAD DIED, an enlighted age will not bear the shock. If it denies that the Godhead died, then its followers are left in the sin of IDOLATRY.

For the Register.

HARVARD COLLEGE AND ITS BENEFACTORS.

This is the title of an interesting Pamphlet just issued from the press, exhibiting from official documents the amount of benefactions, which in various forms have been made to Harvard College either by the Commonwealth or by individuals. From these it appears, that at the foundation of the college, 'while the government in 1676 appropriated £400 for the establishment of a school or college, John Harvard bequeathed in 1636 the sum of £779 17s. 2d. towards the establishment of the same school or college together with a large number of books, which at that period must have been almost beyond price, and that other individuals contributed at the same time £182 16s. making the actual money given by individuals, besides the books £962 13s. 2d. or nearly two and a half times as much as was provided by the country. In the ensuing twelve years the Public, as such, gave nothing except the Ferry between Boston and Charlestown, and once or perhaps twice, the Newton and Watertown 'rates,' while within that period, individuals contributed not less than £874 14s. 3d. in money, besides frequent donations in books, pieces, of plate, articles of produce, land &c. the value of which cannot now be estimated, but which must have made no inconsiderable addition to this sum.'

'Between 1650 and 1710 the college received from the Legislature, as appears from a Report prepared by Mr. Secretary Bigelow in 1837, the sum of £2,562, while from individuals in this country it received during the same period £6,799 9s. 8d. and from friends in England £3,332 i. e. to state the sum in dollars $8,540 from the commonwealth individuals here $22,664 94, and from friends in England $14,808,89—the two sums together making more than four times as much as the state contributed.'

From 1710 to 1752 the donations of individuals exceeded the grants of the Legislature in the ratio of seventy-five per cent, and from 1752 to 1780 were about twelve per cent more: so that taking the whole period of the existence of the college to the latter date which is just one hundred and forty four years, and estimating the value of the libraries, (one of which was destroyed in 1764) apparatus, and miscellaneous private donations, it will be seen, 'that Harvard College previous to 1780 was indebted to individuals, here and in England, for three times the amount in value that she derived from the Legislature of Massachusetts.'

With the termination of the Revolutionary war, and the existence of Massachusetts as an independent state, a new era commences in the History of the College. And from that period to the present or during the last sixty-five years, 'the whole amount of money directly, or indirectly, derived from the public, *as such*, i. e. from the government, is about one hundred and seventy thousand dollars;* while during the same period there has been bestowed on the College by individuals, in money, or in articles the value of which can be estimated the sum $577,817, 30, and another large sum in contributions of various sorts, which cannot be stated in dollars and cents, or, altogether, about six times the amount derived from the solitary grant of money by the Legislature.'

Let it be observed, moreover, of these legislative grants, 'that they were seldom given as funds the use of which was to be at the disposal of the officers of the institution, but for a specific, and often for a very temporary purpose, such as, the salary of the President, or of a professor, the assistance of the needy scholar or the erection of a building. The State has never founded a *professorship, nor established a permanent fund for any object whatever in the college.*'

With no justice or reason, therefore, can it be contended, that the college is the child of the state. 'Harvard College is no more a state institution than Williams College or Amherst college; and there is no more reason for the state government setting up a claim to special control in the one case than in the other. The Legislature has performed no more than the duty enjoined upon it by the constitution "to cherish the interests of literature and the sciences, particularly in Cambridge University." And had the college been left exclusively to its nurturing care, what would be its resources and hopes at the present moment?'

*In this sum of $170,000 are included the results of two lotteries, granted by the Legislature, the one in 1794 of £8000, the other in 1806, of $30000 for erecting new colleges. But 'these permits to beg' says the writer of this pamphlet 'or rather to induce the people to gamble, do not deserve to be considered as donations. The legislature gave nothing, in fact, but a license. None of the money raised came from the State Treasury:' and it therefore reduces the amount of direct donations by the state to less then $120,000.

HOLLIS PROFESSORSHIP.

The following communication is inserted with particular satisfaction, because, coming from a Baptist, its rebuke of the article in the New York Recorder is seasonable and authoritative. As it respects the suggestions of the writer relative to the selection of a Baptist to the Hollis Professorship, we have only to say that the subject is in the hands of those who will dispose of it wisely and rightly. No Baptist can claim to be a fit representative of Thomas Hollis who has not his charity, and is not like him willing to include Unitarians in his fellowship.

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For the Register.

MR. EDITOR,—I was shocked as much as you could be by the article from the Baptist paper, 'the New York Recorder,' which you inserted in the Register of the 24th. It is recreant to the spirit that originated the Baptist denomination. But though I believe that any self-conscious Christian might set in the Chair of the Hollis Professorship, with 'peace of conscience,' provided he pursued a conscientious, upright, and fair mode of presenting his conscientious convictions; yet it seems to me, that it would be paying a courteous tribute to the founder of the Chair, to call a Baptist to it. In common with yourself, and some of your correspondents, I have great respect for the followers of Roger Williams, and the spirit and principles of the original Baptists, of which President Dunster, and the Hollises were illustrious exemplifications, and I am convinced it would be perfectly safe with respect to the interests of liberality that an *intelligent* Baptist should be called to the Chair. And why should it not be done; and at once end all this evil speaking respecting the bad faith of the directors of the University? There is the *Professor* of Rhetoric and Belles Lettres at Waterville College, a Baptist preacher of as fine abilities as any one who has been suggested for the Chair, and known to many of the gentlemen of Cambridge; of a philosophical and penetrating genius, and whose scope of mind would ensure an enlarged liberality, even if his heart was not a truly Christian one. He may be considered too young, but no person yet named for the Chair, has finer abilities, and he is an extremely eloquent preacher. If his eloquence be considered dangerous by Unitarian parents, their children can do as the children of the Orthodox have always had liberty to do,—go to the Church of their own denomination in the neighborhood. Need I give myself any other name to recommend myself to your columns than that of a LIBERALLY-INTENTIONED CHRISTIAN.

DEDICATION AT ROWE.

We are pleased to publish the following communication; its minute details will not be uninteresting to those who consider how much of the strength of our cause, and of the character of New England is comprised in the rural Churches and congregations which adorn the secluded villages in the interior, and worthily engage the interests of the intelligent and happy people who dwell in them.

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For the Register.

Some of your readers may have heard of, but very few probably have ever seen, this distant and retired town, though its meeting house has stood on the highest rock for more than half a century, and borne the storms of heaven, by no means genial or gentle. The First Society is one of the few, which have retained the liberality of former days, and maintained that liberty of conscience and freedom of thought, which characterized the preachers of a former generation. Rev. Preserved Smith, (whose son lately removed from Warwick to Pembroke) was the first minister, and settled in 1787. In consequence of some difficulty, he withdrew, and was installed at Mendon in 1805. Rev. Jonathan Keith was settled in 1808, but was succeeded by Mr. Smith in 1812, as the cause of the former difficulty was removed, and the people were very earnest that he should return. He was a man highly esteemed and of great influence; his widow is still living there in a fresh good old age, and it is one of the greatest delights to converse with this cheerful, active old lady. Rev. Wm. L. Stearns was settled in 1835, and has continued to minister to this Society, sustaining it amid many trials by his own self-sacrifice and efforts, and thereby winning the strong and united affections of the people. Here is truly an out-post of our Zion, for there is no exchange within twenty five miles,—in consequence of the distance and the elevated position of this town. Brother Stearns rarely exchanges more than three or four times in a year. As to labors of love, they are as rare as angels visits. Notwithstanding many disadvantages, he has maintained his position with great credit to himself and his society.

The old house of worship had become exceedingly uncomfortable and unsightly—in fact, it was impossible to warm it in winter, though wood is of no account or value. Few in number, and weak in means, yet with some encouragement from a few friends, the parish resolved, on the last Fourth of July, to build a new and commodious house, worthy the faith they professed; they entered upon the work with one mind and one heart. It speaks well for the society that now for more than ten years they have not had any dissensions; and in this enterprize, there has not been any division or opposition, among themselves. The new location, which usually becomes a bone of contention, especially where the people are scattered as in this hilly town, was fixed upon by a special committee, and no one has expressed any dissent. It is a remarkable example of unanimity and good will, and speaks well for the ministry of reconciliation and peace, which has so long been maintained. The new house, now completed and well furnished, is worthy the designer and builder, Mr. Ammidon a member of the Society, and worthy the love and zeal of this devoted pastor and his flock. The internal arrangement is very appropriate. There are thirty-eight pews on the floor; there is a small gallery over the entry, extending down into the body of the house, and not so high as to separate the singers from the congregation. It is designed to have only the choir in the gallery. The small organ, which has belonged several years to the society, has received a new exterior and is painted white—under this projecting gallery are two closets suitable for libraries. Behind the pulpit a recess has been painted in fresco, by an artist from Danvers; which is exceedingly well done and gives a fine effect to the whole house as you enter, or face the pulpit. The pulpit is low and very neat; in it is a handsome sofa, made in Rowe and presented to the society; in front are two mahogany chairs and a table, obtained by the ladies and children, who met every fortnight to work and braid and knit, whereby they were also able to obtain two solar lamps to be suspended over the singing seats. Pulpit solar lamps and Bible, together with side lamps and carpet, were the donations of friends, who felt interested in this devoted society.

Notwithstanding the intense cold and the bad condition of the roads, three of the Unitarian ministers and one layman had reached brother Stearn's house on Tuesday evening; and to give some idea of the travelling we were over ten hours going 25 miles.

The day of Dedication, Wednesday, Jan. 21, at length arrived; a day of fond hopes, of long and high expectation. The sun was clouded, and a soft falling snow indicated a milder day. Neither cold nor drifts could deter any from the dedication—there was a great gathering of small and great, young and old—the house was crowded, overflowing, and many turned away, unable to get in.

The following is the order of exercises. 1. Voluntary on the Organ. 2. Introductory Prayer, by Rev. Mr. Bridge. 3. Reading of the Scriptures, by Rev. Jos. Field of Charlemont. 4. Hymn. 5. Dedicatory Prayer, by Rev. O. C. Everett, of Northfield. 6. Original Hymn, by Dea. Thomas. 7. Sermon by the Pastor. 8. Anthem. 9. Address, by Rev. A. B. Fuller, of Cambridge. 10. Concluding Prayer, by Rev. Mr. Ballou, of Whitingham, Vt. 11. Chant. 12. Benediction by the Pastor.

The originat hymn was written by Dea. Thomas who is over 70 years old, and is the only survivor of those, who assisted in raising the frame of the old meeting house.

O Thou, who didst our fathers bless,
And fed them in this wilderness,
Look down, great God, help us to raise
Our hearts and voices, in thy praise.

Thou didst our labors well sustain
To build this temple to Thy name;
Here may we meet to praise and pray,
And keep the holy Sabbath day.

We dedicate this house to Thee;
And let the blessed Saviour be
Our guide, to comfort, and to cheer
The hearts of all, who worship here.

Do Thou our Pastor's life sustain,
And may he with us long remain
To feed this flock with Gospel food,
Till Thou shalt crown him with the good.

Then when on earth our days are sped,
And we are numbered with the dead,
In Heaven around Thee we shall raise
Immortal songs of nobler praise.

The sermon by the pastor was excellent, showing the use and value of times and places consecrated to religious worship, and dwelling upon the proper object of worship, which is God, the Father, as explicitly taught by Christ and his apostles. After some appropriate reflections on the old place of consecrated memories, and some feeling allusions to his predecessor, he concluded with earnest exhortations to his people to consecrate themselves to God and his Christ. The Address by brother A. B. Fuller, was full of earnest and affectionate appeals to awaken a more fervent piety and a deeper interest in things spiritual. The audience listened with close attention throughout all the services and in the evening, though stormy, many gathered again. A discourse was delivered by the Rev. Mr. Everett, followed by remarks by Rev. Messrs. Bridge and Fuller; these services were closed with the following orginal Hymn, written by Dea. Gleason, who is about 70 years old.

This temple, Lord, an offering free,
We dedicate this day to Thee;
Long may thy Spirit here reside
Our weak and erring souls to guide.

Here may the people love to meet,
And fill up each and every seat;
And ere they leave this sacred place,
Receive fresh tokens of thy grace.

Well may this people be agreed
To take the Bible for their creed;
This rule we should more highly prize
Than all the creeds that men devise.

Here may the Pastor of our choice
Be bold to raise his warning voice;
Lord, give him wisdom, power and skill,
His every duty to fulfill.

Long may he prove a faithful guide,
And for his flock the truth provide,
Prompt them to lend a listening ear,
And treasure up the truths they hear.

Here may we meet to sing and pray,
And well improve each Sabbath day;
Let none be absent from his post,
Lest by neglect his soul be lost.

Now may those precepts Christ has taught,
Guide all actions, every thought;
May each with Christ be made an Heir,
And in his bliss forever share.

Oft may our prayers to God ascend
To bless each kind, though distant friend;
Whose generous deeds in various ways,
Have prompted us this house to raise.

The two original hymns by such aged persons added much to the interest of the occasion. Long may this society continue united and the peace of God dwell among its members.

O. C. E.

For the Register.

MATTAPOISETT.

MR. EDITOR:—Thinking you would like to communicate to your readers good news from any quarter, I send you some account of the progress of Liberal principles in this place.

Mattapoisett is a thriving village of about 2000 population, and comprises a part of the ancient town of Rochester, a frontier town in Plymouth County. It is situated at the head of Buzzard's Bay, and lies about six miles south-east from New Bedford. It is a place of great activity and some wealth, and ship building and the whale fishery are carried on to a considerable extent.

It is now nearly a year, since the parish commenced having Unitarian preaching. Mr. Briggs, our Gen. Sec. visited them twice, and the neighboring clergymen have taken an interest in our affairs, and have preached occasionally gratuitously. Our services have been held in the Universalist meeting house, which was kindly opened to us by the proprietors. A few weeks since an effort was made, to establish a society and secure permanent preaching.

On the second Sabbath in December, I commenced preaching here, in the hope of being able to lay a permanent foundation for a parish. After preaching a few Sabbaths, and visiting from house to house, having called several meetings for the express purpose of talking over the matter in an informal manner, a petition was got up and received a very general signature, to form an Unitarian Society. The usual preliminaries were adopted, and on the fourth of the present month a society was duly organized, and the requisite officers chosen. The principal proprietors of the meeting house are enlisted in this new movement, and the whole has been marked by the most perfect good feeling and unanimity of action.

Our meetings are increasing in number continually. We are about forming a Sewing Circle, and intend in the spring to commence a a Sunday School. We have no Church yet, but are taking steps to organize one. Everything is new, and we cannot move very rapidly. Indeed I am not certain it were desirable if practicable.

Our society is not only new, but poor; not so much on account of want of means, as from reason of having always been unaccustomed to do much for the support of religious institutions. But we are improving and hope to do much better at some future day. *But now we need assistance.* And the great object of this communication is, to solicit assistance from those societies or individuals who are able to render it. We want a *Communion service.* Has not some Church a duplicate sett, which does them no good and would be very acceptable to us.—We want *Hymn Books.* Has not some society recently changed their books, and would they not like such an opportunity to bless thousands *in giving us their old ones?* We want *Sabbath School Books.* Will not some few of our numerous flourishing Sunday Schools, send us their *old* books, which will be *new* to us. Any of these things will find their way to us, if sent to the care of *Rev. Chas. Briggs, Gen. Sec. A. U. A. No.* 118 *Washington street Boston.*

Finally, we want the sympathies and prayers of all good people. That our little band may grow in every grace, with its increase of strength, we devoutly pray.

Yours truly A. D. J.

For the Register.

INSTALLATION AT MILTON.

Rev. John H. Morison, formerly of New Bedford, was installed, on Wednesday, the 28th inst., as Pastor over the First Congregational Church at Milton. Introductory Prayer by Rev. Mr. Huntoon of Canton. The Reading of the Scriptures by Rev. Mr. Pike of Dorchester. Hymn. 'Let one loud song of praise arise.' &c. The Sermon by Rev. Dr. Gannett, was from Matthew vii. 28. 'And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.' It was full of striking thoughts, earnestly and solemly expressed. 'My hearers were you ever *astonished* at his doctrine?' Familiarity with the *great truths* of Jesus tends to blunt the mind to their influence. Dr. G. dwelt with emphasis on the manner in which Christ gave utterance to these truths, calmly, sublimely, without the excited rapture of the Greek who rushed out exclaiming 'I've found it'—when he had discovered a solution to a vexed problem. The whole manner of Jesus's utterance of his teachings, and these teachings themselves, containing, as they did, *nothing*, which, (as always happens, more or less, in merely human productions,) you would wish to change, proclaim clearly that his doctrine was *divine*, and that he was a specially illuminated messenger of the Most High.

He dwelt on the contrast between the *great and simple* truths of Christianity, and the minute and tedious formularies of human invention, and the wearisome parade of ceremonial ordinances. There was no need of citing proof-texts to oppose Calvinism. *Christianity* itself deprived this system of any claim to consideration.

He drew a parallel between the men the world called great, and the obscure and humble self-sacrifice of those who were truly great.—Christianity made men of great minds, great hearts, and a great life. The objection was ably refuted, that Christianity took away the manliness of the character, by a reference to Jesus.

The prayer of Installation was by Rev. Mr. Lunt. The Charge was by Rev. Dr. Putnam. It was entirely from St. Paul's epistles. The Right Hand of Fellowship was by Rev. Mr. Bartol. It was solemn and appropriate. The Address to the People was by Rev. Mr. Angier their former Pastor. It contained many excellent counsels which we regret our time will not admit of our hinting at. The Concluding Prayer was by Rev. Mr. Hall of Dorchester. The day was very fine, and the *winter* scenery of this pretty village appeared beautifully.

Z.

PEACE. The clergymen of Portsmouth, N. H. of all denominations have united in an earnest remonstrance against *War*, which they have addressed as a circular to the clergy of the country at large.

THE NEW SOCIETY IN THE CITY OF NEW YORK.

The Committee of the New Society in the City of New York have sent to us the following report for publication.

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The Committee selected from the three Unitarian Societies in the city of New York and Brooklyn, at a meeting of members of said Societies and others, held at the Lecture Room of the Society Library on Sunday afternoon, Nov. 23d. 1845—and who were instructed to confer on the expediency of having a Free Church in the eastern section of the city of New York, and in conjunction with the Rev. Mr. Wellington, at whose instance the above meeting was called, to take measures for the commencement of such a Church, should the said Committee deem it fit so to do, beg leave to

REPORT.

That after due consideration, they authorized a temporary engagement of this Hall in which we are now assemblad, for the purpose of public worship, which should be free to all who might please to attend, intending to hold themselves responsible in the last resort, for the rent of the same for a reasonable term of time, that the experiment might at once be tried. That on the second Sunday of December, the Rev. Mr. Wellington, with the approbation of the Committee began an afternoon service in this place, and has to this day continued it to the satisfaction, as the committee believe, of the congregation from time to time assembled. That the attendance upon these services has been large enough to afford the friends of the object a just degree of encouragement, and that it continues to increase. That measures have already been taken by those who statedly worship here, to organize a Third Unitarian Society upon the free or voluntary principle by obtaining signatures and choosing the necessary officers, and preparing for a Sunday School—and that application is now made by the Trustees of said Society for pecuniary aid to enable them to put the institution on a fixed and permanent basis, so that it may at once take its place among the Christian Churches of the city.

Your Committee have felt it due to their constituents, before sanctioning or taking steps to secure a response to such appeal, to make this statement of facts. Believing that the project has now reached that stage *when it gives hope* of final success, and anxious that it should not be abandoned or fail for lack of a suitable amount of encouragement and aid on the part of our established Churches, they respectfully recommend that a subscription be commenced among the members of those Churches respectively to aid in carrying it on. Finding that Mr. Wellington's services have been thus far entirely acceptable and are still desired, they have not hesitated in conjunction with a committee of the regular worshippers here, to encourage him to remove his family to this city. The Hall can now be engaged for the whole Sabbath, or for morning and evening services, at a reasonable rent, *until a more eligible place can be secured. As there seems* to be no further occasion for the special services of this Committee, but holding themselves ready to co-operate with their brethren in these Churches in helping on to its fullest success this incipient effort, they heartily commend it to them and to the blessing of Almighty God, and ask to be discharged.

Respectfully submitted,
JOHN PAINE,
WM. CARY,
C. M. OLCOTT,
WM. B. ALLEN,
E. H. JENNY.

New York, Jan. 1846.

HOLLIS PROFESSORSHIP.

Notwithstanding all that has been said, once and again, in relation to this Professorship, and the liberal spirit of its founder, the customary changes still continue to be rung of perversion of funds and disregard of the intentions of Mr. Hollis. We held up to the contemplation of our readers, in the last Register, in an extract from a Baptist paper printed in New York, a repetition of the same perverse or ignorant mistatements. Though it is proverbially difficult to instruct those, who *will not* be instructed, there may be others who by such groundless assertions or surmises may be deceived. For the benefit of such we quote the following passage from an article in the last number of the Christian Examiner, on the life and character of Dr. Ware, who held that Professorship during the long term of thirty-two years. This article is from the pen of one well versed in the history of religious truth and liberty in the mother country, and its statements cannot be gainsayed. In our last paper the error slipped inadvertently from our pen and the press, of calling *Hollis* 'the parishioner of William Harris.' *He* was the parishioner of JEREMIAH HUNT, as we ourselves stated, in an editorial article on Thomas Hollis in the Register of April 5th, 1845, and as more particularly appears in the following extracts.

'The objections that were urged to the appointment of Mr. Ware have been so often stated, and we must add, so clearly refuted, that we may easily be excused rom any discussion of the subject here. The objections themselves were of a theological nature, or were drawn from the supposed intentions of the Founder of the Hollis Professorship, while the character and qualifications of the candidate, so far as they were independent of his religious opinions, were treated, as has been already intimated, with a decorous respect. The divisions occasioned by his election, were never healed. The controversy was kept up by subsequent publications; and through the whole term of Dr. Ware's Professorship, and even up to this day, a certain class of writers have not ceased to draw from it materials for complaint or accusation. Neither the ample evidence adduced of the liberal and catholic spirit of Mr. Hollis, evinced by his long and intimate friendship with his Unitarian pastor, Dr. *Hunt*, whose counsel he sought in regard to his religious charities, and whom, after constant attendance on his ministry for fifteen years, he calls 'a learned man and a critical and just expositor of the holy Scriptures;' nor the well-known liberality of the clergymen whom Mr. Hollis selected as his advisers, and who actually drew up for him at his own request the conditions and rules of his Professorship; nor the catholic character of the 'Form' itself as prescribed by Mr. Hollis to be agreed to by the Professor at his inauguration, in which, without the slightest mention of the Trinity or of any other controverted doctrine, he is only required 'to declare it as his belief, that the Bible is the only and most perfect rule of faith and practice, and promise to explain and open the Scriptures to his pupils with integrity and faithfulness, according to the best light that God shall give him;' nor the opinions known to be entertained by the pre-

decessors of Mr. Ware in the Professorship, all of whom, with the exception perhaps of the elder Wigglesworth, are understood to have departed more or less from strict Calvinism;' nor yet the fact, that the funds of the Professorship were never adequate to its support, and that for many years four fifths of the Professor's salary were derived from the general funds of the College;—neither these, nor other arguments of like bearing, which from time to time were adduced, have prevailed to diminish the earnestness of opposition, or the untiring zeal, with which, upon every possible occasion, the government of the College has been charged with the perversion of its funds and unfaithfulness to the will of a Benefactor.*

* Even could it be shown,—what, considering Mr. Hollis's satisfaction with the ministry of Dr. Hunt, seems scarcely possible,—that his own views were Orthodox to the extent alleged, it by no means follows, that he was unwilling to establish a Professorship of Divinity on catholic principles. His whole conduct, whatever might have been his views upon controverted doctrines, was in the highest degree liberal. If he was a Calvinist or a Trinitarian, he chose Unitarians, with others of the most determined advocates of religious liberty, for his counsellors and friends. And what is yet more decisive of his singular liberality is, that being a Baptist, he avoids all reference to this subject in his Rules for his Professorship, and only provides in relation to his scholarships, that 'none be refused on account of his belief and practice of adult baptism.'

NEW PUBLICATION.

1. 'A Plain word, concerning the late Circular of the Rt. Rev. Manton Eastburn to the Clergy of Massachusetts.' Boston, S. N. Dickinson & Co.

This pamphlet indicates the bitterness and violence of the controversy which is raging in the bosom of 'the Church.' The height to which it has risen, and the sad confusion it is producing, are well described in the first sentences of the pamphlet.

'It is with equal surprise and sorrow that we have seen a new controversy, of late, awakened in our midst. The war-cry of Popery and Puseyism has long resounded in our ears. It came at first from across the water, and stirred up the community into a state of general alarm; and there were not wanting those among us who were ready to re-echo it. Bishop has been set against Bishop, and Parish against Parish; and the Church of our love has become, instead of a centre of unity, an arena of hot strife. Dissenters have fattened on our evils, and our once boasted harmony has been changed into a mockery and a by-word. And now the war is brought to our very doors. It is not enough for us to be tormented with the troubles of a neighboring Diocese, but in our own city must the scene be renewed. Our Rt. Rev. Bishop has thrown the gauntlet into the face of one of the most beloved and respected of his clergy.'

This writer throws the gauntlet back into the Bishop's face, with an audacity and contempt that no 'dissenter' could have surpassed.

'We have listened to the charges of the Bishop, and we will now charge him in return. We charge him with having committed a gross outrage on the feelings and character of a worthy clergyman,—on the peace of a young and growing church. We charge him—be it said with due deference to his office, but with plainness to the man—we charge him with overstepping his domain, and interfering in the affairs of the clergy and their parishes. Only a violation of ecclesiastical law could authorize his act: only the grossest violation could authorize so high-handed a proceeding as this. We charge him with having turned things indifferent into crimes; with having himself made of the cross a 'stumbling block,' and of the externals of church worship, 'an offence;' with having created the very suspicion and distrust which he so much deprecates.'

This writer protests against the charge that there is a tendency in such Episcopalians as sustain 'the Church of the Advent' towards Romanism. At the same time he lets fall the admission that he has 'no great affection for the name Protestant.' We cannot account for this. If any one likes the thing signified by it, we wonder how he can dislike the name.

II. We have looked over a volume with the following title, and find it to contain a great deal of information which cannot fail to be gratifying to all who are interested in the particular topic it treats, or in our New England ecclesiastical history generally.

'A History of Music in New England: with Biographical Sketches of Reformers and Psalmists. By George Hood.'

III. The V. volume of Francis & Co's Cabinet Library is a very interesting and well written 'Memoir of Felicia Hemans by her sister.'

IV. The Bow in the Cloud. This volume of Sermons, by Rev. George W. Briggs of Plymouth, has already passed into a second edition.

V. Mrs. Dana's Book. This work has had a rapid and extensive sale, and all who read it, will rejoice in distributing it as far and wide as possible throughout the land.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

RELIGION IN THE SOUTH.

We have more than once expressed our belief that the separation of the Southern division of the great sects, would awaken a feeling of responsibleness, and kindle a spirit of emulation, in that section of the country, which would produce some good results. The Methodists and Baptists particularly are likely to be affected in this manner. In the Southern States they command more wealth and social influence, than in any other part of the country, and in the colored population there is an inexhaustible supply of subjects for such excitements as constitute the staple of revivals.

A Charleston Methodist paper gives the following account of the South Carolina Conference of that district.

'The whole number of white communicants in the membership within the conference district, is 33,671; of blacks 41,074; showing an increase of 2681 during the year. It must be observed however, that great numbers of our members have emigrated during the latter part of the year from the circuits in the up-country where the drought prevailed so extensively in the summer. It is encouraging to find so respectable an increase where it would have been doing extremely well only have filled up the breaches occasioned by removals to the West.

In the *Missionary Department* of our labors the old S. C. Conference maintains her position in the lead of American Methodism. Our missionary collections during the past year, exceeded *fourteen thousand dollars*. Including a legacy which was not reported at Conference, but which was paid by the executor of one of the deceased ministers of the S. C. Conference, to the Assistant Treasurer at Charleston, the amount will be a little above $14,250. This fact alone speaks more forcibly in favor of our being in the only Wesleyan succession that we care a straw about, than the most logical syllogism or the most burning declamation. Of these fourteen thousand dollars, *eleven* are appropriated to the support of the missions to the blacks embraced in the So. Ca. Conference, and which are served by twenty-three of the most effective preachers belonging to the body. For the favor and confidence still reposed in our ministrations among this most needy class of our population, we are indebted under God, to the late division of the church into two General Conference jurisdictions. And whatever a fanatical press and a wrongly-informed public opinion at the North may have maintained, we are sure that the enlightened and truly pious among the members of the Methodist E. Church beyond the Potomac will rejoice that the gospel is still carried to the rice and cotton plantations of the Carolinas, and preached at a cost which no Southern Christian grudges, to thousands of black people, who otherwise would never hear of Christ and the way of salvation.'

THEOLOGICAL DEPARTMENT OF THE UNIVERSITY.

'*The Theological Department of the University.* The Report of the Committee of the Board of Overseers of the University at Cambridge, appointed to consider the expediency of disconnecting entirely the Theological Department from the College, and of providing that there should be no religious services in the chapel except morning and evening prayers, and to examine how in case of separation of the Divinity School from the College, the funds of the two should be divided—has been published by order of the Board.

The report it will be recollected, was made by Chief Justice Shaw, the Chairman of the Committee. It examines separately the two distinct questions referred to the committee. The reply to the first—that with regard to cutting off the Divinity School from the College—is based upon a thorough examination of the various acts, donations and trusts by which both have been formed and connected, and by which the funds for the support of the Divinity School now rest in the hands of the College government, and an able exposition of the rights, duties and obligations of the College, in regard to the administration of these funds. With regard to this point, the report concludes, as follows:

It [the College] is a public body, established in early times, recognized and cherished by each successive government of the Colony, Province and Commonwealth, confirmed by its fundamental laws. This body is under the superintendence and control of a Board of Overseers, to whose revision all important measures and establishments are submitted, and who have a negative upon all appointments of officers, appointed for instruction or government within the College. The College government, as a public institution, thus organized and guarded, is permanent in its nature, and made so to accomplish its objects for the future, as well as the present, and entrusted with the great public interests of instruction and education in all departments of knowledge. Amongst these objects are the advancement of theological science, and the promotion of theological education. For any or all these purposes, they are invested with a power, to take and hold property in trust and perpetuity; to apply and appropriate the property or the income thereof to this object, according to the will of the donors. Donations having been made to this body, and accepted by them, upon these trusts, for the purpose, not only of founding, but of perpetuating a department within the College for the promotion of Theological Science as a branch of University Education, the Committee are of opinion, that the College Government, and all those entrusted, for the time being, with the administration of its affairs, are under a legal, moral and conscientious obligation to retain the property so given, and faithfully to apply it to promote the objects for which it was entrusted to them; and that they have no power, in law or equity, to to transfer the property, and confide these trusts to any other person or corporation.

The Committee, therefore, are of opinion, and do report, that it is not expedient for this Board to make any recommendation to the Corporation, or to take any further order on the subject.

As to the other question referred to the Committee, the report remarks that as full liberty is now given to the undergraduates, on their own request or that of their parents, to attend worship with any religious society in Cambridge, it is not necessary to make a change for the sake of securing greater freedom of conscience, and the question is merely one of expediency concerning only those pupils who have no preference with regard to their place of worship. Upon this question the reasons on the one and the other side are briefly stated, and the Committee conclude with the opinion that it is not expedient for the overseers to make any express recommendation to the Corporation, or to take any further order on the subject.'

[Boston Daily Advertiser.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ On Thursday Jan. 22d the Board of Overseers of Harvard College held its annual meeting. Various reports were read, one of great interest and importance from Chief Justice Shaw against a separation of the Theological School from the University and in favor of continuing the chapel worship on Sunday. Benjamin R Curtis, Esq., was nominated for the vacancy in the Corporation, occasioned by the death of Judge Story, and Edward Everett was nominated for the Presidency of the University.

☞ On Thursday evening the Lyman School House was burned down in East Boston.

☞ On Friday morning at 8 o'clock the steamer Hibernia arrived at her wharf. She sailed on the 4th, and experienced very severe weather during the latter part of the voyage, the thermometer being 10 below zero, and the ship encased in ice. Passengers, 86 to Boston from Liverpool and 7 from Halifax.

The Cambria steamship went out in 11 days, and the Britannia in 14. The auxiliary steamship Massachusetts in 20 days from New York. The Concordia packet ship from Boston in 20 days. The Presidents Message was carried out in the ship Sea, in 19 days from new York, and in 20 days from its delivery in Washington. Before it reached England Lord John Russell, having failed to procure the co-operation of Lord Grey and Mr. Cobden, gave up all attempts to form an administration, and Sir Robert Peel returned to power. These circumstances, together with the general tone of the English press, have removed all apprehensions of an actual rupture between England and America. The English are more pleased with President Polk's free-trade doctrines than they are provoked with his Oregon assumptions. Cotton had maintained its quotations. Flour had not quite held its ground. Upon the whole the news is unfavorable to those who are endeavoring to keep up a war fever at home, and to speculators in the prospect of famine abroad.

The death of Lord Wharncliff is reported, and in the new Cabinet his place is supplied by the Duke of Buccleugh.

The speech of the King of the French, at the opening of the Chambers, is a remarkable document, as it is an unguarded and unrestrained exposure of the anxiety of Louis Philippe, lest his descendants may not retain the attachment of the people, and be thereby enabled to perpetuate the dynasty of his family.

France. The French Chambers assembled, in conformity with the royal decree on Saturday, Dec. 27, and the session was opened with the usual formalities by the King in person, who was accompanied by the Queen and Royal family. The King having taken his seat on the throne, delivered the following speech:

'*Gentlemen, Peers and Deputies:*—In assembling you about me, I am happy to think that we may congratulate ourselves on the general state of our country. I am confident that the accord between the powers of the State and the maintenance of our policy of order and conservation, will more and more insure the regular development of our institutions and the progress of the national prosperity.

My Government has applied itself to prosecuting the execution of the great works which you have voted. The necessary measures for bringing them to a conclusion will be submitted to you. Thus we shall in a few years have conferred on France both powerful guarantees of security and the means of developing her fruitful activity, and of diffusing a state of welfare over all parts of our territory and through all classes of the population. While these important results have been obtained, the situation of our finances has daily become more and more satisfactory.

Laws relating to finance, with various other measures, whose object is to introduce into the administration important improvements, will be shortly presented to you.

I continue to receive from all foreign powers pacific and amicable assurances. I hope that the policy which has maintained general peace amidst so many storms will one day cause the memory of my reign to be held in honor.

The friendship that unites me to the Queen of Great Britain, and of which she has again so recently afforded me an affectionate testimony, and the mutual confidence of our Governments, have happily secured between both States good and intimate relations. The convention concluded between us for putting down the odious slave trade is at this moment in course of being carried into execution. Thus, by the cordial cooperation of the maritime forces of the two States, the slave trade will be efficaciously repressed, and, at the same time, our commerce be again placed under the exclusive surveillance of our flag.

I have reason to hope that the common action of France and England will lead, on the banks of the River Plate, to the restoration of regular and pacific commercial relations, which is the sole object of our efforts.

Events which I deplore, but which have again exhibited the heroism of our soldiers, have disturbed our possessions in Africa. I have adopted prompt measures, in order that the domination of France may retain everywhere the force and ascendancy that become her. With the assistance of time our energetic perseverance will lay the foundation of the security and prosperity of Algeria.

Gentlemen, you have afforded me your loyal cooperation in the great and arduous task which the national will has summoned me to fulfil. Providence has blessed our efforts, and has afforded me precious consolations in my own family. Wherever they have appeared, my sons have, I trust, worthily upheld the name of France. My grandsons are increasing in number, and growing up under my own eyes. My dearest wish and sweetest hope is that, by our devotedness to France and our zeal in serving her well, we may insure her affection, and the intimate union of my family and country be for ever established.'

The Chamber of Deputies re-assembled on the 20th, and elected their President for the session. The choice fell upon Mr. Sauzet, the former President, and Conservative candidate, by 213 votes, it being a majority of 66 votes over Mr. Dufaure, the opposition candidate, who had 147, and there were four scattering votes. On a subsequent day the Conservative or Ministerial candidates were chosen on the first ballot to the four Vice Presidentships.

New York and Boston Telegraph Association. This Association held a meeting on Tuesday (6th,) at which the following tariff of charge for transmitting 15 words or less, was agreed upon:

	Boston.	Worcester.	Springfield.	Hartford.	New Haven.	Bridgeport.	New York.
Boston,	0	10	15	15	15	15	25
Worcester	10	0	10	10	15	15	15
Springfield,	15	10	0	10	10	10	15
Hartford,	15	10	10	0	10	10	15
New Haven,	15	15	10	10	0	10	15
Bridgeport,	15	15	10	10	10	0	10
New York,	25	15	15	15	15	10	0

Rule. The angle of the two places brought into correspondence, indicates the amount of charge.

For every addition of ten, or a less number of words, add to the charge, 5 cents.

The name of the sender, the address of the communication, and the necessary directions, *gratis*.

The offices in New York and Boston are to be kept open day and night—the first applicant to be first served.

No individual shall use the Telegraph for more than ten minutes at one time, while another is waiting.

Officers of the State, United States, or Police, in great public emergencies only, shall have the preference for a reasonable time.

The arrival of every steamer shall be telegraphed gratis at every station along the line, as soon as publicly known at New York or Boston.

The work on this line is in a good state of forwardness, and will be finished between New Haven and Boston in the course of this month. [N. Y. Jour. Com.

☞ The nomination of George W. Woodward of Pennsylvania to the Bench of the Supreme Court has been rejected, in the Senate of the United States, by a vote of 29 to 20.

Hon. John Slidell of Louisiana, has been confirmed by the Senate as Minister to Mexico.

In the House of Representatives at Washington, the Florida election case occupied attention for several days.

The Expresses which left for the South on Friday of last week, with the news by the Hibernia were somewhat impeded by the state of the roads. They both arrived at Worcester in good time. The express for the Journal of Commerce reached Hartford (by horses) at half-past three the same afternoon, and the engine, not being ready on the New Haven railroad, it was carried to the terminus of the Harlæm railroad in the same way, and reached New York at about 11 o'clock at night. The Herald Express, via Norwich and Long Island, did not arrive until about two o'clock.

A carrier pigeon, one of a pair which was despatched from this city for New York on Friday, with the news by the Hibernia, returned to its starting place with its letter unopened, having failed to accomplish its mission. How far it went and whether it was so bewildered as to lose its direction, or was discouraged by the cold, are of course questions which cannot be answered. We have no information as to the success of its companion.

In Congress, the Senate did not sit on Saturday, Jan. 24th. The House by a vote of 92 to 85 gave Mr. Brookenborough the contested seat, as Rrepresentative from Florida, and refused to reconsider by a vote of 92 to 86.

☞ In the Massachusetts Legislature, the Houses adjourned after a short session, on Monday Jan. 26th, on the announcement of the death of Mr. Walter Cook, Representative from Richmond, aged 82.

'Mr. Cook for thirty years had been collector of taxes for the town of Richmond—a difficult and unpopular office—and his long continuance therein affords the highest proof of his integrity and worth, and of the confidence reposed in him by his fellow citizens. On Tuesday evening last he visited the Mission Rooms, and on his return caught a cold, which settled on his lungs.'

Mr. Byington of Stockbridge, in announcing his death, among other remarks, said:—

'Sir, he was a good old man—the eldest person in this House—never before employed in public affairs—but little known beyond the limits of his own town. There he was greatly beloved, and distinguished for those virtues and affections which give to parental life its excellence and its charm—for a piety which made him a burning and a shining light in the church of which he was a member.

From a sentiment of respect and in a spirit of kindness, both political parties united in electing him their representative. What was done in kindness has, I fear, proved fatal to his life.

He was never in this city before he came here to take his seat in this House. The excitements produced by new scenes, a new position, and the great severity of the season, were too much for his great age; they produced disease, and that disease has gone to a fatal termination.'

☞ The Emperor of Russia has been travelling in Italy, and had two interviews with the Pope, under circumstances to attract much attention.

An Express train on the English Great Western Railway lately ran from Exeter to London, 194 miles in *three hours and fourteen minutes*, running time:—about 54 miles an hour.

For the Register.

OBITUARIES.

MRS. SUSANNAH DUPEE.

In this city, Jan. 16th, Mrs. Susannah Dupee, wife of Dea. Isaac Dupee.

It is useful to the living to notice the excellencies of departed worth. In few instances can a more beautiful example be presented for imitation than in the subject of this notice. In Mrs. Dupee, the spirit of Christian love and charity, was most strikingly exemplified; in the smile of joy, that was always seen, when she welcomed the stranger or friend to her happy home; which lightened up her countenance when she heard good tidings of others, and which was also witnessed, in her always speaking kindly, and prefering to look upon the light traits in the character of others; thus exhibiting that charity which "thinketh no evil, believeth all things, hopeth all things."

As the law of kindness and love, ever *prevailed* in her heart, it disclosed itself constantly in that active benevolence, which found a congenial sphere for its exercise, in the abode of suffering and want, and among the children of adversity and sorrow. It was this true christian benevolence, that found her active in promoting the excellent and praise-worthy objects of the Female Samaritan Society, in this city, of which she was one of the first founders nearly thirty years since, and in which she took a deep interest till the close of life. In this respect her religion might well be said to answer to the description given by St. James "in visiting the fatherless and widow in their affliction, and keeping oneself unspotted from the world;" and this he adds is "pure religion and undefiled before God the Father."

With such a life, the promises and encouragements of the Gospel of Jesus Christ were the anchor of her soul. They enabled her to run the Christian race with patience. They were her support through a long and at times painful illness, during which not a murmur was known to escape her. But amidst it all, the same calm-resignation was witnessed as again and again, she would say, "it is all right and well, else it would not be, for our Father in heaven reigneth.' Such fortitude, patience and resignation could only flow from a settled conviction of the paternal character of God, with the confiding belief, that every thing is ordered by Him in infinite wisdom and love.—And it was this, that made the sweet smile that was wont to play upon her countenance, indicate to all around her, a mind full of calm and consoling reflections. She waited in patience for the departing hour, and when it came, it found her saying, "let me pass to my home," and like the aged Simeon of old, ready to add "now lettest thy servant depart in peace for mine eyes have seen thy salvation."

In her departure, her husband has sustained a great loss, in a most faithful and devoted wife. One who for fifty years, has been his constant companion, and who in every dark hour and gloomy prospect, was always cheerful herself and ready to cheer and encourage others, and relieve them from despondency. May he be comforted and sustained in his declining years, as he shall recal her life, and still confide with unwavering trust in that kind and merciful Providence, which never doth forsake the faithful in their afflictions.

Her children will remember with gratitude, her warm and deep affection for them, and will reverence her memory for the fidelity with which she taught them the great principles of virtue and piety, and the precious truths of our holy religion. While they mourn, it is not as those without consolation or hope, for they may ever rejoice in the thought, that while with their mother on earth 'to live was Christ,—to die, was gain.'

MRS. ADELINE CROWEL.

Died in Dennis, Cape Cod, on Monday 19th inst., Mrs. Adeline Crowel, daughter of Alexander Howes, Esq., in thirty-third year of her age, a lady whose superior intellect, well cultivated mind, and uncommon powers of conversation, combined with high moral qualities, will long be remembered with pleasure by her numerous friends and acquaintances. During a long and hopeless sickness of nearly two years, while her earthly power was gradually wasting, her bright and active mind seemed to be gaining strength and elevation and excellence day by day; and, such was the benefit she was conscious of receiving from an occasional perusal of the best literature, from pleasant intercourse with her friends, from a deep interest in the reforms and improvement of the age, and especially from enlarged and elevated views of the great truths and hopes of religion, that she was accustomed to say that the season of her sickness had been the best and happiest part of her life. Her friends have seen in her example a striking illustration of the truth that this earthly existence even in circumstances in themselves afflictive and unfavorable, may be made a great benefit and blessing; and have the high consolation arising from the reflection that one who could find so much good in this short and imperfect life, cannot but become very excellent and very happy in the superior and immortal life in heaven.

NATIONAL PEACE CONVENTION AT PROVIDENCE, R. I.

On Tuesday last a very large number of the friends of Peace from several different States assembled in Convention, and S. E. Coues, Esq. of Portsmouth, N. H., was chosen President, Rev. Charles Brooks of Boston and Rev. E. B. Hall of Providence were chosen Vice Presidents, Wm. Knowles and Rev. W. H. Brewster, Secretaries.

Rev. Mr. Williams of East Greenwich read most appropriate selections from Scripture and after prayers by Rev. Mr. Hall, there were four resoultions proposed for discussion. They called out all sects and parties, and great earnestness was the result—and occasionally great eloquence. Messrs. Osgood, Burritt, Brooks, Hall, Williams, Davis, Thomas, Blanchard, Walker, Thurston and many more were speakers. A full account of the meeting will be published.

Puseyism. Rev. C. S. Henry, D. D., Professor of Philosophy and History in the University of New York, has published a Sermon, preached recently in the Church of the Advent of this city, entitled 'The Gospel a formal and Sacramental Religion,' in which, if we understand him, he assumes that what in the Roman and English Churches are called 'sacraments,' were instituted and enjoined by Christ, and maintains that the divine spirit is conveyed through them miraculously and in a manner independent of their moral or natural effect.

Henry Ware, Jr. Nearly the entire first page of the American Whig, a newspaper published in Taunton, Mass. is occupied by an able and interesting notice of the Memoir of Henry Ware Jr. by his brother John Ware M. D. It expresses sentiments of affection and grateful admiration which will ever remain fresh and warm in the hearts of his pupils, his brethren and his hearers.

We are pleased to learn that Dr. John Ware's Memoir of his brother has already passed into a very extensive circulation.

*** Rev. David Fosdick Jr. has accepted the call of the Hollis Street Society in this city.

☞ The Ladies of the Pitts Street Chapel Sewing Circle propose to have a social gathering in the Vestry of their place of worship on Wednesday Evening, Feb. 4. Refreshments will be provided for their guests; and addresses are promised from several distinguished speakers. The object of the meeting, aside from the opportunity afforded for the interchange of social greetings, is to enlarge the means and widen the sphere of the Society's benevolent operations among the poor and suffering at this inclement season of the year. The calls for their charities are numerous and daily multiplying, and far beyond their present ability to meet. Under these circumstances they solicit the aid of the benevolent, and confidently count upon the generous patronage of their friends and the public. Tickets for the Social Party, at 25 cents each, may be had at the bookstore of Messrs. Crosby & Nichols, 118 Washington street, and at the door of Pitts Street Chapel on the evening of the meeting. jan31

☞ REV. E. H. CHAPIN will speak on the great subject of Total Abstinence from all intoxicating drinks, at the Tremont Temple, on Sunday evening. Singing by a select Choir.

Admittance 6¼ cents.

M. GRANT, Pres. B. T. A. Soc'y.
F. R. Woodward, Sec'y. j31

MARRIAGES.

In Cambridgeport, Mr Nehemiah F. Taylor to Miss Esther W. Colby.

In Philadelphia, 20th inst, Lieut James S. Biddle, U. S. Navy, to Miss Meta Craig Biddle, eldest daughter of the late Nicholas Biddle, Esq.

In St. Louis, Mo, 14th inst., by Rev Wm. G. Eliot, Mr John How, of the firm of How & Claflin, to Mrs Melinda J. Ware, formerly of Wrentham, Mass.

DEATHS.

In East Boston, 20th inst. James Clarence, son of James D. and Izette A. Seavey, 3 mos 5 days.

In Billerica, 18th, Miss Catherine, daughter of the late Samuel Whiting, Esq.

In Natick, 22d inst, Mr Arnold Welles.

In Lynnfield, on Monday evening, suddenly, Mrs Sarah Masson, 78.

In Falmouth, Me, 23d inst., Capt Joseph Underwood, 93.

In Portland, Mrs Hannah Boyd, 80, widow of Robert Boyd, Esq. and daughter of the late Hon Benjamin Greenleaf, of Newburyport.

In New York, 26th inst, Capt George Gorham Gardner, formerly of Nantucket, in his 60th year.

In Westfield, N. J., 20th inst, Ichabod Clarke, Esq. 88; he participated in the battle of Monmouth, Trenton, and other places.

In Washington, 22d inst, William French, in his 63d year, formerly a clerk in the Treasury Department.

VALUABLE UNITARIAN WORKS. Recent Publications.

1. Life of Dr Henry, Jr., by his brother John Ware, M. D., pp 500, 12mo.
2. Letters to Relatives and Friends, by Mrs Mary S. B. Dana, 12mo.
3. Burnap's Expository Lectures on the Scriptures, 12mo.
4. Lays of the Gospel, a choice volume of Devotional Poetry, by Rev S. G. Bulfinch, 16mo.
5. Livermore's Commentary on the Gospels, new edition, 2 vols, 14mo.
6. Life of Rev Noah Worcester, by Dr H. Ware, Jr., with Portrait, 12mo.
7. Offering of Sympathy, edited by Rev F. Parkman, new edition, 18mo.
8. Life of the Savior, by Rev Dr Ware, Jr., new edition, 18mo.
9. Formation of the Christian Character, by the Rev Dr Ware, Jr, new edition, 18mo.
10. Self Culture, by Rev W. E. Channing, new edition, 32mo.
11. Complete Works of Dr Channing, 6 vols, new edition, 12mo.
12. The Christian in his Closet, by Rev C. Brooks, 2d edition, 12mo.
13. Brooks's Family Prayers, new edition, 12mo.
14. Livermore's Commentary on Acts, new edition, 12mo.
15. Sparks's Letters on Episcopacy, new edition, 12mo.
16. Observations on the Bible, for the use of Young Persons, 12mo.
17. Dewey's Complete Works, one thick vol., 8vo.
18. Butler's Horæ Biblicæ, from last English edition, 12mo.
19. Endeavors after the Christian Life, by James Martineau, 12mo.
20. Greenwood's Discourses, with Memoir and Portrait, 2 vols, 12mo.
21. Hymns for the Sanctuary, with Psalms, arranged for Chanting, prepared by Rev G. E. Ellis, 18mo.
22. The Social Hymn Book, consisting of Psalms and Hymns, and 28 pages Music, prepared by Rev C. Robbins, 18mo.
23. Hymns for Public Worship, prepsred by Rev G. W. Briggs, pp 432, 18mo.
24. New York Collection of Hymns, 18mo.
25. Peabody's Lectures on Christian Doctrine, 2d edition, 12mo.

The above, with many other new works, published by JAMES MUNROE & CO., Granite Building, No 134 Washington, opposite School st. jan31

NEW IPSWICH ACADEMY. The spring term commences February 25, and continues 11 weeks.

EDWARD A. LAWRENCE, Principal.

The Trustees would express their most unqualified approbation of Mr. Lawrence as a Teacher. He has now been a year and a half in our service, and has acquired a reputation that scarcely admits of improvement. We commend him to the confidence of the public.

TUITION.—Eng. Branches, $3 50; Languages, $4 00; Music, $7 50, including use of Instrument; Drawing and Painting, on usual terms.

In behalf of the Board of Trustees,
SAMUEL LEE, President.

New Ipswich, N. H., Jan. 29, 1846.
4wis3wos jan31

REMOVAL. The subscribers have removed to the new Granite Building, No 134 Washington st., corner of Spring Lane.

jan31 JAMES MUNROE & CO.

BOARDING SCHOOL AT CONCORD, MASS. The academic year in the subscriber's School is divided into three terms of fifteen weeks each, commencing on the first Mondays of January, May and September. The School is a private Academy, limited in number, and receives the undivided attention of its teachers. Every effort is made to render the School and family *pleasant* and *profitable* to the pupils;—the course of instruction embraces the branches of a thorough English and classical education.

Terms $3,00 per week, including instruction, board, washing, &c.

Reference is permitted to the following gentlemen in Boston:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren, Levi Parker, Wm. J. Adams, Wm. D. Swan and David Reed; Drs. A. Ball, John Homans, J. V. C. Smith, and Rev F. D. Huntington; Dr. Edward Jarvis of Dorchester, and Hon. Samuel Hoar and Joseph Barrett Esq. of Concord.

CHARLES W. GOODNOW.
Concord, Mass., Jan. 15, 1845. ostf j24

NEW CHURCH MUSIC. The American Collection, or 'Songs of Sacred Praise,'—a new Singing Book, embracing an extensive collection of Psalm and Hymn Tunes, Chants, Sentences, Motetts and Anthems; among which are upwards of three hundred pieces entirely new in this country, together with about one hundred standard tunes which are in constant use, and are deemed indispensable in every collection of Church Music claiming to be complete. Arranged and composed by Edward Hamilton.

This work has been examined by many Authors and Teachers of Music, who have expressed a high opinion of its musical character, and great confidence in its general introduction.

Just published at 122 Washington st., by
PHILLIPS & SAMPSON.

N. B. Teachers and Choristers will be presented with a copy by calling as above.

Boston, Nov 8, 1845. is&os8m

CONFESSIONS OF AN EARLY MARTYR. Just published, "Confessions of an Early Martyr," by Mrs. H. V. Cheney, author of Sketches from the life of Christ. BENJ. H. GREEN.
jan24 1is2os 124 Washington street.

DEPOSITORY
OF THE
AMERICAN UNITARIAN ASSOCIATION,
AND OFFICE OF
Rev. CHARLES BRIGGS, Gen. Secretary,
AT
CROSBY & NICHOLS'S,
118 Washington street, Boston.

C. & N. have for sale all the publications of the A. U. A. A liberal discount made to those who buy for distribution. jan17

CASSIUS M. CLAY'S PAPER, THE TRUE AMERICAN. Subscriptions for this paper are taken at the Bookstore of Messrs T. H. Webb & Co. No 39 Washington street, Boston.

Terms $2,50 per annum, payable in advance; or $10 for five subscribers to one address.

All communications must be addressed, postage paid, to CALEB HARTSHORN,
jan17 Agent for the New England States.

LIFE OF WARE. Memoir of the Life of Henry Ware, Jr., D.D., by his brother, John Ware, M. D., 1 vol, 12mo, pp 496, with two Portraits—bound in neat cloth.

Published by JAMES MUNROE & CO., 134 Washington, opposite School street. j17

SCHOOL FOR YOUNG LADIES. The subscriber would give notice that he has removed his School from Suffolk Place, to the room recently occupied by Mr. Abbott, under Park street Church.

Any information respecting the School will be given on application at the School Room, or at the Bookstore of B. H. Greene, Esq., 124 Washington street.

GEO. EATON.

References.—Rev. E. S. Gannett, D.D.; G. B. Emerson, Esq.; Hon. Jonathan Chapman; Hon. Albert Fearing; William Dehon, Esq., Boston.—Rev. W. B. O. Peabody, D. D., Springfield.
jan17 epis6t

CHAPEL LITURGY. A Liturgy for the use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer.—Fifth edition; with Family Prayers and services, and other additions, by F. W. P. Greenwood, D. D. in fresh bindings, plain and gilt.

Published and for sale by JAMES MUNROE & CO., 134 Washington st., opposite School street. jan17

ENLARGEMENT OF THE CRISTIAN EXAMINER. On the first of January, 1846, will be commenced a new volume of The Christian Examiner and Religious Miscellany.

The Examiner for 1846 will be enlarged by the addition of *twelve pages to each number, or seventy-two pages in the year*, without increase of price, and on account of this improvement the publisher respectfully asks an increase of patronage.

Rev Drs Lamson and Gannett will continue to edit the Examiner.

Contents of No. CXXXIII for Jan. 1846, to be published on Thursday next.

Art 1. St Augustine and his Times.
2. Rev John Andrews, D.D.
3. New Hymn Books.
4. Duty of American Women.
5. On Christian Union.
6. Stuart on the Old Testament.
7. Christianity without Christ.
8. Life and Character of Dr Ware.
9. Plato against the Atheists.
10. Prisons and Prison Discipline.

Notices of Recent Publications.
Intelligence.
Editors' Notice, &c. &c.

WILLIAM CROSBY, Publisher,
d27 118 Washington st.

FURNITURE WAREHOUSE.—On the cash system. *BEAN & WILLIS*, No 12 Canal Block, Blackstone street, near Hay Market Square, offer for sale an extensive assortment of FURNITURE, of all kinds. Also, BEDS and MATTRASSES, Looking Glasses, Clocks, Bed Tickings, Bed Sackings, Bellows, Brushes, &c. Hair and Palm Leaf, in the Rope, Kiln Dried Feathers, put up in Sacks for country trade.

Our Furniture will be found to be of the best quality. All our Feathers are Kiln Dried. Beds and Mattrasses are warranted sweet and free from moths.

We Sell for Cash only—consequently we suffer no losses from bad debts.

Cash Purchasers who do not wish to pay an extra profit to make up for losses sustained by the credit system, are invited to call and examine our stock.
o11

NEW VOLUME LIVING AGE. This day published, the 86th No of Littell's Living Age.—With this number commences a new volume.

Subscriptions received by CROSBY & NICHOLS, 118 Washington st. j10

DIARIES FOR 1846. Desilver's Diary and Memorandum Book a small and exceedingly neat article in pocket book form.

For sale by CROSBY & NICHOLS, 118 Washington st. j10

BOOKS, CHEAP. At the Office of the Christian Register may be obtained, at very low prices, sundry books, more or less damaged by water at the late fire. Among them are the following:

Ware on Christian Character.
Do Memoirs of Priestley.
Burnap's Christian Doctrine.
Dewey's Discourses.
Worcester's Last Thoughts.
Greenwood's Sermons.
Follen's Works. je7

VALUABLE SUNDAY SCHOOL MANUALS, published by CROSBY & NICHOLS. A Scripture sCatechism of the Christian Religion stated in the word of the Bible, by Rev Ephm. Peabody.

The Ministry of Christ, by Rev T. B. Fox, third edition, revised.

Dr Cartee's new Manual for Sunday Schools, designed to be used next in order to the Worcester Catechism, (just published.)

Mr Phillips's Service Book for Sunday Schools, in two parts, each part sold separately. Also, Part 3 for the use of Teachers, and designed to be used at Teachers' meetings.

The First Book for Sunday Schools.

The Sunday School Singing Book, by E. L. White, Teacher of Music in Boston.

In preparation,—Questions adapted to the revised edition of the Ministry of Christ, by Rev T. B. Fox.

A Manual on the Book of Acts, by Rev T. B. Fox, for the use of the higher classes in Sunday Schools.

Copies of all the above furnished for examination, by CROSBY & NICHOLS, 118 Washington street. n22

PRIVATE SCHOOL FOR GIRLS. MRS. H. J. FINN re-opened her School on the 1st of October, at her residence, No 5 High street place, where she will be happy to receive as pupils young misses from five to twelve years of age. o18

PRESENTS FOR THE HOLIDAYS. Juvenile Books. A large collection of Juvenile Books, many of which are new.

Annuals for 1846, at low prices.

Miniature Editions of the standard Poets.

Bibles.—A good assortment of Bibles in handsome type and binding.

Likewise,—Portable Writing Desks, Work Boxes, Portfolios, Pocket Books, Card Cases, Pencil Cases, &c. &c.

A variety of innocent and amusing Games for children.

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MINIATURE EDITIONS. Beautiful miniature editions of the Poets, viz: Scott, Campbell, Mrs Sigourney, Mary Howitt, Montgomery, Kirk White, Southey, Coleridge, Wordsworth, Cowper, Thompson, Pollok, Goldsmith, Gray, Elliot, Rogers, Milton, Eliza Cook and Mrs Norton; Poetry of the Passions, Sentiments, Affections, Flowers, Lallah Rookh, Lady of the Lake, Autumn Flowers, Gems of American Poets, Sacred Songs, Loves of Angels. Also, beautiful miniature editions of Clark's Scripture Promises, Exiles of Liberia, Vicar of Wakefield, Johnson's Rasselas, Moore's Private Devotion, Pure Gold, Paul and Virginia, Sacra Privata, Young's Night Thoughts, Token of the Heart, Token of Remembrance, Token of Affection, Token of Friendship, Spare Minutes, Casket of Jewels.

For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. o18

NEW BOOKS. The Lost Wheelbarrow and other Stories, by the author of Willie Rogers, &c. &c.

A new volume of Poetry for Home and School, some in extra bindings, for Presents.

Published and for sale by S. G. SIMPKINS, 21 Tremont Row. d27

KIMBALL'S FURNISHING STORE, 28 Washington street. At this place gentlemen can furnish themselves with every description of Clothing made to order in

POETRY.

THE EXILE'S PRAYER.

Dr. Rush was informed by a clergyman in Philadelphia, that 'in visiting the old Swedes, who inhabited the southern district of the city, on their death-beds, he was much struck in hearing some of them pray in the Swedish language, who, he was sure, had not spoken it for fifty or sixty years before, and who had, probably, entirely forgotten it.' [Rush on the Mind, p. 284.

He speaks!—the ling'ring locks, that cold
And few, and gray, fall o'er his brow,
Were bright, with childhood's clustered gold,
When last that voice was heard, as now;—
He speaks! and as, with flick'ring blaze,
Life's last dim moments, waning, burn,
Fresh from the fount of happy days,
His childhood's gushing words return!

Oh! who can tell what visions roll
Before those wet and shrouded eyes,
As, o'er the old man's parting soul,
His childhood's new-born mem'ries rise!
The fields are greenly gladsome still,
That smiled around his sinless home;
And back, from ancient vale and hill,
Remembered echoes, rolling, come.

He treads that soil—the first he prest—
He shouts in all his childish glee—
He rushes to his mother's breast—
He clasps and climbs his father's knee:
And then—the prayer that, nightly, rose
Pure from his lisping lips of yore,
Bursts forth, to bless his evening's close;
With joy and hope that fade no more.

Oh! gloomy as our lot may be,
From sin to toil and sorrow driven,
Sweet childhood! we have still in thee,
One golden link that holds to heaven!
When mercy's errand angels bear,
Clad in thy innocence, they shine,
And if one voice reach mercy's ear,
That blessed voice is surely thine!

God of his fathers! may the breath
That upward wafts the exile's sigh,
Rise, fragrant from the lips of death,
As the sweet prayer of infancy!
Frown not, that, on his childhood's track,
Each anxious hope and thought should roam—
In childhood's sinless name, call back
The weary wand'rer to his home!

[Southern Literary Messenger.

SECRET WORSHIP.

Wouldst thou in thy lonely hour
Praises to th' Eternal pour?
I will teach thy Soul to be
Temple, Hymn, and Harmony.

Sweeter songs than Poets sing
Thou shalt for thy offering bring;
The muttered hymn that dwells
In devotion's deepest cells.

Know that music's holiest strain
Love's to linger, loves to reign,
In that calm of quiet thought,
Which the passions trouble not.

And that living temple where
Peace and Hope and silence are,
Is the sacred citadel,
Where the Father loves to dwell.

Wouldst thou in thy lonely hour
Praises to th' Eternal pour?
Thus thy Soul may learn to be
Temple, Hymn, and Harmony.

'Herein do I exercise myself, to have always a conscience void of offence toward God and men.' Sonnet by Professor Upham, on the above words of Paul.

What constitutes the true nobility?
Not wealth, nor name, nor outward pomp, nor power,
Fools have them all; and vicious men may be
The idols and the pageants of an hour.
But 'tis to have a good and honest heart.
Above all meanness, and above all crime,
And act the right and honorable part
In every circumstance of place and time.
He, who is thus, from God his patent takes,
His Maker formed him the true nobleman;
Whate'er is low and vicious he forsakes,
And acts on rectitude's unchanging plan.
Things change around him; changes touch not him;
The star, that guides his path, fails not, nor waxes dim.

MISCELLANEOUS.

MAN ON THE OCEAN.

Man in stature and strength is small and weak. His unaided arm can accomplish but little. He has little power to resist the whirlwind and the storm. But by the aid of science and art, he has learned how to wield and control the great natural agencies of nature to advance his interest or pleasure.—Forgetting the sublimer intellect and mightier hand of the Creator, the creature almost arrogates to himself the confidence and power of the Supreme Architect of all. Man, small as he is in stature, seems to have placed his foot upon the most tremendous forces of the physical creation. Standing thus amid the triumphs of art, and elevated by the lofty flight of science far above the past, he treads the earth like one invested with omnipotence, to whose will or caprice the very elements are subjects, and to whose fiat the most tempestuous of them all must play the part of an humble servitor.

The wind and the ocean are two of the strongest elements, whose united forces have been the terror of all the past. But to such perfection have we carried the art of ship-building, so compactly as well as beautifully are our vessels constructed, to please the eye and yet bid defiance to the rage of the water; so finished has become the art of the seaman, so rapidly and with such exquisite tact is the canvas spread or folded like the wings of some beauteous sea bird, so grandly does the noble craft walk the ocean as if instinct with a life of her own, yielding to the slightest impulse of the breeze, or the motion of her helm; so fully has the sailor explored the ocean and the shore, and carried so high the knowledge of the heavens, and the means of discerning, through the instruments which genius has provided him, his position amid a boundless sea, that men cease to fear, as they are borne on the billows, and trusting in their power to triumph over these mighty elements on which their vessel floats, and by which she is impelled. They lift not up the heart of confidence to him who ruleth supreme over winds and waves.

Our ocean is a noble highway on which men embark by scores of thousands, fearless of the issue because confident in an arm of flesh. And it must needs be that this broad deep of waters, the emblem of eternity, should now and then be stirred to its lowest depths in judgment, by the breath of the Almighty, and these grand and beautiful structures which art has willed to glorify as the highest reach of human skill in its mastery over these elements should occasionally go down like lead into the bosom of the deep, for the very purpose of humbling the pride of man in his own works, and demonstrating the imperfection of that supremacy which he boasts of wielding over the unfathomed ocean. Where now are the President, the United States, the Great Britain, with all of beauty, of intellect and manhood, that crowded their decks? Echo, from the cavern depths of the deep sea answers *here*; while the hoarse surges that beat and gambol above their submerged hulls, are the voice of God's judgments declaring the impotence of human might—the folly of human wisdom. And God designs that these significant and appalling providences should lead us to feel that he alone sits regent above the forces of nature—that to him alone these elements are submissive, and that man should learn righteousness in cherishing a simple-hearted faith in him as alone supreme. [Rev. S W. Fisher, in National Preacher.

SAD ACCIDENT—BOY SHOT.

One of those painfully frequent accidents from the careless use of fire-arms, occurred in Feeding Hills, West Springfield, on Sunday last, and resulted in the death of a young lad named Dwight Fowler, aged 16 years, the son of Capt. Walter Fowler of Agawam. It seems that young Fowler left home in the morning to look after some snares for partridges in Feeding Hills, some distance from his father's house. While returning he was met by two sons of Mr. John Clark, who lives in the vicinity, named Henry and Norman, each with guns, and who were trying to shoot at a hawk. Soon after, Theodore Vanhorn, aged 19, also with a gun, joined the company. The latter and Norman Clark, after a while, left the other two—Vanhorn having first shot a partride—and returned home. Dwight Fowler, the deceased, and the remaining Clark were intimate friends, and after wandering about some time, started for home. Just before parting, Fowler proposed to fire off Clark's gun, but it being heavily loaded, the latter hesitated, and it was agreed to first try the charge with the ramrod and find how large it was. This being pretty fast, Fowler took a small cord, and fastening it on the head of the rod, commenced pulling towards him, Clark having hold of the breech of the gun. One or two ineffectual attempts being made, Fowler made a powerful and violent effort, which brought the rod, but at the same moment the gun went off, and its whole contents were lodged in his left side. The muzzle was not more than six inches from him at the time, and he expired in a moment without speaking a word. The contents perforated the heart, making a hole in his breast of an inch and a half in diameter. It is supposed that the gun was cocked, while Clark was endeavoring to shoot the hawk, and that it remained so, without his thinking of it, at the time of the accident.

A Jury of Inquest was called by Coroner Col. Harvey Chapin of this town, who returned a verdict of accidental death, in accordance with the above facts, for which we are indebted to the Coroner.

It seems strange that with so many warnings as the numerous fatal results of the careless use of fire-arms have given the public, any persons, however young, could permit or be permitted, such criminal carelessness as we see manifested in this case. Besides the lesson which this sad occurrence teaches all, of the danger of using and carrying fire-arms, it presents a solemn warning to the young against the profane use of the Sabbath day. Here were four lads, all breaking the laws of God and man in participating in sport on the Sabbath. Had they been where they should, in the sanctuary of God or at the homes of their parents, neither they nor the latter would have been pained by the occurrence of this calamity, which has taken one young and blooming youth, unwarned and unprepared, from the ranks of the living.

An African Tribe. And is it necessary for us to make an ideal journey to Africa to learn practical Christianity? So it appears. Well, then, let us go. Here we are in the midst of burning plains and savage hordes. Now, look at yon band of sable Christians. 'This little Christian band,' says Moffatt, 'had met on a Sabbath morning, with the people in the center of the village, to hold the early prayer meeting before the services of the day. They were scarcely seated, when a party of marauders approached from the interior, whither they had gone for plunder, and not having succeeded to their wishes, had determined to attack this Corana village on their return. Mosheu arose, and begged the people to sit still, and trust in Jehovah, while he went to meet the marauders. To his inquiry what they wanted, the appalling reply was, 'Your cattle; and it is at your peril you raise a weapon to resist.' 'There are my cattle,' replied the chief, and resumed his position at the prayer meeting. A hymn was sung, a chapter read, and then all kneeled in prayer to God, who only could save them in their distresses. The sight was too sacred and solemn to be gazed on by such a band of ruffians; *they all withdrew from the spot, without touching a single article belonging to the people.*'

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JOHN REED, of Yarmouth, Lieut. Governor.

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CHARLES W. STOREY, *Clerk*.

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AND ON

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Dr. Morton, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

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OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

Difficult Operation.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operation proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]

Extraordinary Operation.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts.

[From the Times.]

Teeth.—There can be no mistake about the invention of Dr. Morton, No 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

Dental Science.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]

Operation performed by Dr. Morton, 19 Tremont Row, upon a young man, aged 23.—The nature of the case was Hair Lip, Cleft Palate, deficient palatine arch, and nasal septum. Here is a man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience.

[From the Emancipator.]

A triumph of Art.—We witnessed on Saturday, a very satisfactory triumph of the dental art over a sad deformity, in the case of a young man. He was born with a hair lip, and without a palate. Dr. Morton had fitted him with an artificial roof of the mouth, palate and front teeth, not only hiding the deformity, but restoring, or rather creating a faculty of articulation. It is like adding a new sense or a new life.

[From the Evening Gazette.]

Successful Operation.—We had an opportunity lately of examining an operation performed by Dr. Morton, a skillful dentist of this city. The result was highly satisfactory to the patient. By introducing a gold plate or piece of mechanism to which the three front teeth, a palate and roof are attached, the person is able to articulate the alphabet.

[From the Evening Gazette.]

Important to the toothless.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

Dentistry.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the American Traveller.]

Remarkable Operation.—Dr. Morton, a dentist of this city, has recently performed a very successful and difficult operation, the result of which we had an opportunity to witness. The patient had no palate and a hair lip. The deficiency in the palate was supplied by a gold plate, to which the palate was attached, and the afflicted person is now able to articulate the alphabet.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in contriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

Charles T. Jackson, M.D.

Boston, Oct. 23, 1843. No. 27 Somerset Street.

[From the Transcript.]

Dental Surgery.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.

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Practical Dentistry. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that viriates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—disease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole